

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

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COMMUNION

How best may I serve?
I asked.

Then out of the dark and the silence
There came a voice:
Do what you will with your life,
You have your choice.

Who speaks this command? I cried,
Or is it a jest?
Or a sigh of the ethers,
Moving in winds,
Distant, ageless . . .

You commune with Might, it said,
That for countless lives
You have evaded.
Into Its wave,
Under the sweep of Its wing,
You come at last,
Strong and tearless.

And what shall I do with these words,
Placed in my hands?

Give them to him who now
At the cross-way stands.
Tell him to try again, again, and again.
Tell him that is the way
In the world of men.

—Soror Frances Vejtasa.

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Greetings!



Dear Fratres and Sorores:

Everyone wants to play. What a pathetic failure some people make of the effort. It seems quite logical to most persons that academic instruction and lengthy training be required to fit one for the workaday world. Schools, colleges, adult centers, and correspondence courses are accepted as essential preparatory methods to convert one's general abilities into specialized efforts that can be marketed as personal services. However, it is presumed that the opposite of work—play—is not only a natural desire, but that everyone knows how to satisfy it. The average individual is of the opinion that any preparation for play is limited to learning the rules of some game, or acquiring the technique of a particular sport in which he may indulge.

The first mistake made by those who are "play starved" is the confusion of the time available for play with play itself. Certainly no one would be thought a diligent worker who set aside so many hours each day for labor and yet did no work. However, today millions of persons look forward to the end of their daily work routine, or the week end, in itself, as the beginning of their play. When they finish their chores, lay their tools down on a bench, or cover their typewriters, a transition of interests occurs which they have been accustomed to think of as play. There is no doubt that they temporarily, for an hour or two, or overnight, experience a certain relief, a lessening of tension, and a recovery from fatigue. Soon, however, they are physically recovered, and then with each additional hour of leisure there is a diminishing of satisfaction.

Millions are anxious to return to work each Monday, not because they enjoy their labors, but, of the two periods—the work and the so-called play—the former is more easily endured. There are workers who sigh each day, wishing for the vacation period as a release from their duties and for the leisure it entails. When the vacation times arrives, after the first two or three days needed for recuperation of energy, they find the following days appalling, long, and dull. These persons, as

all humans, have an intense desire for play, but they never have it gratified. In their minds, they continue to associate leisure time with play gratification. They strive for longer recesses from work, only to find they afford no particular pleasure.

Many men have exhausted themselves mentally and physically, impaired their health, in fact, to amass fortunes so that they could retire at fifty — and play. To their amazement, the most agonizing years of their lives were spent during such retirement. To friends and acquaintances, they then disparaged the idea of play, but in fact they had never played—they didn't know how—they had been just idle.

Walk about any large American city on a Saturday night. Cocktail lounges, taverns, and bars in the best hotels, as well as in the side alleys, are crowded with people. It has become a Saturday, and perhaps a Sunday evening routine. A few may be intoxicated, that is not the matter at issue. Why are persons crowded into these smoke-laden, hot, stuffy environments? The prices they pay for their refreshments are prohibitive. They sacrifice personal comfort to be jostled about by strangers. Ask any one of them individually if he prefers the liquid refreshments served there, and he will most likely reply, "not particularly." As well, he will not proclaim any definite affection for the congestion, the bad air, or for many of the patrons with whom he must associate. Then why does he do so? "I have to play, I can't work all of the time," will probably be the answer.

These persons are not liquor enthusiasts or habitués of dives. They are probably as morally circumspect as the fellow around the corner beating a drum and hallelujahing the passers-by. *But they are escapists.* Unfortunately, they have confused that which distracts their attention from their daily routine thoughts and activities with the nature of play. After several hours of such "escape," most of them will admit it was not especially enjoyable, but as least it was different from their occupational demands. I have used as an example those who frequent cocktail

lounges and bars. Numerous equally effective examples could be cited where the factor of liquor would not enter.

In all such examples it is evident that the proper understanding of play has not been had by the individual. One is only actually playing when he is experiencing fun or *pleasure* from what he is doing. Play is a positive state. The satisfaction it affords must be sought after as diligently as the results of work, but one finds enjoyment in doing so. The erroneous interpretation of play is to consider it a negative state, a condition of idleness, a mere suspension or forgetting of the usual affairs and duties. When, for analogy, you climb a mountain trail with a pack on your back, and eventually every muscle aches, every nerve seems to cry out in protest, nothing seems quite so enticing as the thought of rest and release from the ordeal. When you finally cast off the pack and sit upon the ground, for the time that it takes you to recover, nothing seems quite so sweet as your relaxation. However, when that period passes, then what? You either experience restlessness with the enforced idleness, or you resume your laborious climb.

That about describes the average person's ability to play. He acquires a kind of negative pleasure that comes from ease. It quickly passes away, and with increasing pent-up energy, leaves him irritable. He returns to work as the only channel to spend such energy, and wonders at life's inability to provide him with happiness. Such persons look at their next door neighbors, who for example, are stripping down an electric motor, building a tool chest, or poring over certain textbooks in their home libraries on a Sunday morning and refer to them as "gluttons for work." Actually such neighbors may be having *real fun*. They are playing intensely. They are doing something different, and what they want to do. The thought of doing it is an ideal and the accomplishment and realization of it is a great satisfaction. Sure they are working to do it, in the sense that they are expending energy, but in every other sense *they are playing*. At the end of the day they may be mentally or physically dead tired—but happy and satisfied. No one who uses his playtime merely for indulging in escape, can ever know such real fun.

How do you begin to play? By doing something you want to do, and which brings you a pleasure that more than mitigates any labor which it entails. If you prefer to do just nothing, you are not normal. You are either continually exhausted, or need to consult a physician. There isn't a normal, healthy person who cannot think of something he or she would more enjoy doing or accomplishing than mere idling—but often they don't think of it in terms of play. Whatever compels your concentration, the occupation of your consciousness, or your hands, and from which you derive a healthy mental exhilaration, is play. To think that you must indulge in some nonsensical game or uninteresting activity to play, is absurd. To gauge whether you are truly playing is to determine whether you like it. Consequently, play is a personal thing. To enter into something called play and which provides you no satisfaction, is labor, no matter what the setting or how many others may participate.

Don't try to play until you are rested. When you are extremely tired, even eating becomes an exertion. Play with others if you wish, but always play for yourself. In other words, play for the gratification you obtain from it and not for the adjudging of your skill or ability. Competitive sports and games may compel you to expend energy and effort beyond the point where it is enjoyable to you. If you are so psychologically constituted that you derive satisfaction only in winning, regardless of the price you pay in after effects, then competitive games and sports are a suitable play for you.

The one who knows how to really play, becomes a better worker. His work becomes a means for providing for his enjoyment as well as for his sustenance.

Faternally,

RALPH M. LEWIS,
Imperator.

Mind and Brain

This morning we have a question from a Soror in an Eastern City that we feel is well worthy of our interest. Our Soror writes, "As a Rosicrucian I understand that life can go on with or without brain. But I also understand that the brain is the material mechanism through which mind or the know-

ing consciousness of man functions. So the question arises, if the brain is put out of commission, what happens to the thinking, knowing part of our consciousness which always seems to me to be man's soul?"

Now this question is probably the result of a statement in an early lesson, "The mind of man is the thinking, knowing part of his consciousness; wherever there is consciousness there is mind; wherever there is mind there is consciousness; wherever there are mind and consciousness there may or may not be a brain." The early monograph points out the fact that mind controls the functions of the body when the brain is asleep or drugged. It is further shown that small one-celled animals are agitated and affected by varied colored lights and other stimuli but that they have no organic structure with a seat of sensations such as a brain.

Mind and consciousness obviously are present in the one-celled animal but not objective mortal consciousness. This has led to our Soror's statement that life can go on without brain. If we interpret this in a strictly orthodox material way, we would have to assume that it means human life would continue as usual even though the brain were destroyed or removed from the body. It is true that portions of the brain have been removed by surgery and thus nervous diseases and paralysis have been corrected or cured. We recall the report of such an operation whereby the patient was restored to normal health and proved to be a brilliant mathematician, and yet from childhood she had been on the verge of idiocy and apparently devoid of intelligence. Many who have been stricken with brain tumor have been cured by the removal of some of the affected tissue. This is an extremely delicate operation, and in the majority of cases, the patient dies on the operating table. However, the surgery is generally reported successful, that is, the brain tumor and affected tissue were successfully removed, but from shock and other causes the patient has met death.

No doubt life can continue under certain forms of brain injury, usually to the cerebellum. However, in most cases death follows injury to the medulla oblongata. This is the deep portion of the brain often referred to as the base of the brain. This section is so deli-

cate that nature has taken special means of protecting it from average injuries.

Looking at this question broadly we can concur that life exists with or without brain. There are various seats of organic intelligence in animal life, that is, varied capacities for learning, from the very highest form found in man to the very lowest, possessed by the least of animal life. Then we can go further to the form of life that has consciousness and, apparently, intelligence but not an organic structure with a seat of sensations such as a brain. This form of life has mind and consciousness but not the mortal awareness with which we as human beings are familiar.

Assuming that the brain, through injury, is put out of commission or is deadened by drugs, what of the mind and consciousness? First of all we must agree on one point and that is that this consciousness is divine and immaterial, not the mortal objective awareness that we usually refer to as consciousness. Since it is divine, it is not seated in any one portion of the human body. It is in the legs and arms just as much as in the vital organs of the body. It is in the torso as well as in the finger tips. It flows throughout the body with the circulation of the blood. In fact, this divine essence is the very life of the cells that make up the human anatomy or the anatomy of any animal, or even plant life for that matter.

And so this divine consciousness that we say is the thinking, knowing part of man is not necessarily affected by the destruction or drugging of the brain. You cannot destroy it no matter what you may do to the material body. You would not say that destruction of the body also destroys the soul even though life in the conscious state is dependent upon the soul force in each living cell of the body. You can cut off a finger and thus detach it from the body, but you do not destroy the life force in either the hand or severed finger. What you do, however, is cut the finger off from its source of life force. If you extinguish an electric lamp by cutting the wire with a pair of pliers, you do not destroy the electricity flowing through the lamp. You simply cut off the lamp from its source of electricity. In the case of the severed finger, its source of life force is the blood that flows to it and to

each and every part of the human body so long as life continues in the body.

It is stated, "God breathed into the nostrils the breath of life, and man became a living soul." In other words, through the breath of life we supply the body with life force. This life force continues to animate the living cells of the body until the body and life force are separated. This life force is the divine consciousness or mind. It continues to exist either within a physical body or without. When death occurs, the life force is expelled with the exhaling of the last breath. The body is then separated from the divine consciousness or, in other words, the body is cut off from its source of life force.

We have stated that severing the finger does not destroy the divine consciousness that fed the cells in the finger. The same is true of the destruction of the brain or brain cells. Through such destruction we merely separate these cells from their source of divine consciousness. Naturally, physical material consciousness is affected because the brain is the organ of the body through which mind works. It has for its expressions the physical senses such as seeing, hearing, feeling, tasting, and smelling. These senses are most closely related to the brain. When certain parts of the organ—brain—are injured we will experience paralysis of certain of the sense organs. Perhaps we will lose the power to speak or the power to hear. In other words, the various sense organs may be paralyzed by brain injury. The point is that just as removing an eye will prevent us from seeing with that eye, an injury to a certain portion of the more complicated and highly refined organ — brain — will affect the sight and cause this eye to be blind. In neither case do we affect the thinking, knowing part of man, which is mind. That divine psychic consciousness, that is of the soul force, animating the body of man and giving life force to all living things.

The Junior Order

Have you ever stood and watched little street urchins playing? They are dirty, disheveled, undisciplined, but dynamic, literally bursting with energy—and bright-eyed.

The life of such a child is a great gamble. Within him or her is a tremendous potential

contribution to the civilization of tomorrow—or perhaps a moral liability. One factor can remove that element of chance and guarantee that the child will become a useful member of tomorrow's world. That factor is *proper direction*.

Education is not sufficient. Some of the people who have the most distorted ideas and who are often responsible for the world's economic and social upheavals for which we are all made to suffer, have had excellent educations. What they lacked, however, was proper *idealism*, that is, guidance toward the true ends in life. Academic training in schools and colleges becomes an efficient tool, which no one will deny, but it must be rightly applied or it may become a dangerous instrument in the hands of unscrupulous persons. Well-meaning parents are often at fault. They shift the responsibility of inculcating into their children the proper viewpoint and outlook on life, to the schools and teachers.

Developing a consciousness of future duties and proper aspirations to have in life constitutes an inner training—a building of character, which takes place out of the school. Such is not the primary duty of institutes of learning. Many parents would like to direct this influence on the lives of their children, but often are not certain just how to begin. Repression, punishment, and nagging, as "Don't do this," or "You must do that," is improper child psychology. The child, in a simple, interesting manner, must learn for himself or herself why something should or should not be done.

How is this all accomplished? The Junior Order of Torch Bearers makes this possible. Children from *five* to *fifteen* years participate in its activities. Its problems are divided according to the age groups of the children. It is like a club in which each child has a part, with certain duties to perform. A sense of pride, as well as responsibility, is developed. The talents of the children are also awakened and certain ideals or objectives are kept before them continually, as an incentive.

The Junior Order of Torch Bearers is not a religious movement, nor is it affiliated with any religion. It is absolutely non-sectarian. Furthermore, it does not in any way interfere with or attempt to supplant the religious beliefs of children. Little chapters of this movement are established throughout the

world—there may be one in your community.

If you are a parent, will you investigate and see how your children may participate in its many benefits? To the children it is fun; to the parents it is a wonderful influence. If you have no children, will you kindly interest your friends who do? Any child, regardless of nationality or religion, is welcome. There are no large fees or purchases to be made.

Help us further this great cause and thus, in a practical way, you will be making for a lasting peace, by developing the vision, the view, the outlook of the children of today. Write to us today, and learn the address of your local Junior Order Chapter or how to establish one. Remember that the two or three adults who conduct these Junior Order activities in cities, do so *without* any monetary compensation. Time and service are their contribution toward the ideals for which this movement exists.—X.

Idiocy

We now have an interesting thought for discussion from a Soror in the East, and I will read it to you so that we can see all of its aspects.

"Is it possible for the Vital Life Force to enter a body and a soul not to enter? For example, there are children in institutions who are called idiots and, to all appearances, they have life but no mind, and as long as they live they grow in body but are as a very small baby in all other ways. They are as babies of a few weeks of age even though they may live to be many years old as the calendar goes. Is the soul lacking in such persons? If not, what is lacking?"

I have read the question and statement in its entirety simply to give you an opportunity to see at a glance all of the thoughts that our Soror has in mind.

Immediately we can see several errors of reasoning in this question. In the first place, one cannot continue to live as an individual entity without both soul and Vital Life Force. Yet in the body of the unborn child there flows life force and not soul, but this is not individual life force of the child but rather of the mother. In other words, soul enters the body of the infant baby with the taking of the first breath of life and the baby becomes a living soul. The life force in the baby's

body before birth was the life force of the mother just as in the case of some vital organ of the mother or even one of the extremities such as an arm or hand or leg. When the baby breathes for the first time, it becomes an individual in a sense, for it no longer depends upon the mother's life force for its animation. At the same time it is imbued with soul force and personality. So we can see that individual life force and soul enter the body of the new-born baby at the same time.

Let us consider a second thought in connection with this question, and that is the existence of mind along with so-called idiocy. In other words, is the so-called idiot without mind? Our Rosicrucian studies make clear to us that mind is most closely related to soul and personality and that mind is present in all forms of life even to the lowliest of organisms, even those without an organ such as a brain. Rosicrucianism teaches us that Divine Mind controls the functions of the involuntary organs of the body such as the action of the heart, the circulation of the blood, the peristaltic motion of the intestines, the opening and closing of the pylorus, and, in fact, the action of all of the vital organs over which we have no voluntary muscular control. Now we can readily see that if mind controls these functions then all living things and beings must be possessed of mind, regardless of their ability to analyze and reason objectively. We conclude, therefore, that the child born a so-called idiot not only has life force animating the body, along with soul, but also Divine Mind which, as we have said, is closely related to soul.

These facts lead us, therefore, to still another important point in this question; what is missing, what makes for idiocy in the case of one so afflicted from birth? Since it is not the lack of soul or Divine Mind, it must be something else. We have learned from our studies and our analysis of man that he is possessed with a most important and complex organ through which his mind works. This organ we call brain. Through it we enjoy all of our outer sensations. Through it we become conscious of our inner sensations and experiences. Without it we would not be aware of the world about us, neither would we be aware of emotional sensations. Our sense impressions register upon us through the organ, brain. These impressions become

a part of memory. When we recall an experience and bring it back into the present, we use the organ, brain. If the brain is injured from accident or disease, it no longer functions properly. Our outer reaction to the injury will depend upon the extent to which the brain is harmed. For example, pressure on a particular area from a head injury or blood clot will cause paralysis of the speech organs, or will prevent us from being able to walk, or might blind us or take away the sense of hearing. It might take away all memory of past experiences even to the extent of not knowing one's name. Often such brain injuries cause one to experience so-called amnesia. We frequently read of such cases in the daily newspapers. Sometimes the illness is of long standing, at other times the patient recovers quickly. This all depends upon the cause of the trouble and its permanency. There is nothing actually missing in the body of the idiot afflicted from birth, but the brain usually is injured and fails to develop properly, due to illness and disease.

In the majority of these cases, the injury is very great, and many portions or areas of the brain are affected. Therefore, the idiot may have no power of speech except perhaps for guttural sounds in the throat. His locomotion nerves and muscles may be affected, making it difficult for him to walk. Usually he has no contact at all with the storehouse of memory. That is, he cannot recall to memory any impressions that may have registered there. Feeble-mindedness and mental disease are conditions of the organ called brain, not conditions of the soul or Divine Mind. Many times these conditions can be eradicated by proper treatment. Often they seem to defy all manner of therapeutics including surgery.

Prove Unto Yourself

This morning I place before you for comment one of several communications from a very new member of the Order who apparently has failed entirely to understand the purpose of the Rosicrucian Order and its teachings.

This Frater has written a long letter to the Department of Instruction each time he has read one of the monographs of the Mandaumus group. He starts in immediately to criticize each statement, each paragraph, each law

or principle, presented to him. Now the fact that he asks questions of the Department of Instruction is quite all right, for our members know that they are always privileged to seek our help and advice in these matters. After all, it is the duty of the director of a class or study group to help the student with his lessons when they are not understood. But this Frater of whom I speak questions the very authenticity of the Order's teachings. He constantly challenges the Department of Instruction to prove by demonstration that there are such practical inner abilities as intuition, mental telepathy and other principles that are included in the early work. A typical statement that shows the attitude he has taken is this: "On such and such a night at a particular hour I sent you a mental message asking you a question. Now I demand that you write to me and answer that question thus proving to me that you are the well-developed master mind that you claim you are."

Imagine, Fratres and Sorores, such a request or, in fact, not a request but a demand from one of our Brothers on the path. Of course it stands to reason that such a demand would not be forthcoming from a member of the higher degrees, or even of the early Temple work, for such members have a better understanding of Cosmic law, its purpose and how it manifests. They know too that none of us here at Rosicrucian Park ever use the Rosicrucian laws and principles for the purpose of answering such a challenge or for a bombastic demonstration of the principles that actually we use daily in our business of Cosmic service.

Yes, for the purpose of class instruction many mystical demonstrations have been made in the past and many will be made in the future, but when a curiosity seeker, or even a member of the Order for that matter, demands a demonstration for proof of a principle, it is feared that he will be greatly disappointed.

Our late Emperor, Dr. H. Spencer Lewis, was frequently confronted with this sort of thing. Many, many times members of the Order meeting him for the first time would challenge his ability to apply Cosmic law for material demonstrations. Here at our Conventions members would approach him while he was relaxing for a few minutes in quiet meditation sitting on a bench in the Park and

greet him with such remarks as: "Brother Lewis, I am Frater Smith from Podunk. I have always wanted to meet such a great master as you. The monographs claim that astounding manifestations can be demonstrated through Cosmic law. I haven't been able to do this, will you show me how or make a demonstration for me? I need proof of these things."

Well Frateres and Sorores, it is hardly necessary to tell you Dr. Lewis' answer to such a request for, as a matter of fact, he has told you of these occurrences himself right here in our Rosicrucian Forum sessions. It is sufficient to say, however, that at no time did Dr. Lewis ever lay claim to any degree of greatness or mastership. If each and every one of us could and would imitate the sincere humbleness lived and displayed by our late Emperor, we would never have to worry about inability to use and demonstrate Cosmic principles. One of our earliest fundamental principles, and among the most important admonishments, is that of humbleness and humility in all of our efforts in behalf of the Cosmic. It would behoove each and every one to make a careful study of the Rosicrucian code of life, then put into daily practice as many of the points as practicable.

We have digressed somewhat to illustrate the importance of humbleness, but to get back to our challenging Frater and his belligerent correspondence, when any of you have occasion to help a young student in a similar mental state, try to point out the folly of his attitude. Try to help him realize that he will never gain anything from his membership in the Order, for he dulls and tarnishes what possible development might be his by lack of faith and belief in the Order, its officers and class masters, as well as our teachings. It is not right to upbraid such a member or to chastise him for his remarks. We must take the attitude of forgiveness for he knows not what he does. We must, however, admonish him and point out the error of his thinking. If we can help him over this mental obstacle, he will in all probability prove to be a good Rosicrucian and very adept in the practical application of the teachings.

Age—And Mystical Enlightenment

A frater in Texas arises in our Forum Circle to ask the question, "Is there any rec-

ord of a person receiving Cosmic Consciousness after passing the age of sixty?"

This is a natural question for those of advanced years; however, in this particular instance, the number of years are hardly to be considered advanced age. We each of us think of success as being the satisfactory culmination of some enterprise. Whatever enterprise we are in, and in which we wish to be successful, we draw heavily upon our powers, our faculty of reason, ability to observe and concentrate, and our physical strength as well. With the passing of years, there is a certain conservation of our powers developed, the result of our experiences and more mature judgment. Today, for example, each of us can do certain things equally as effectively as when we were youths—and with less effort. This is explained by the fact that experience has shown us how and we avoid unnecessary expenditure of effort and avoid delays and discouraging mistakes.

With the advancing years, however, our physical powers and mental energy diminish. Our endurance is less, and of course we each become conscious of this fact. Eventually we reach an age when there are some things of which we are no longer capable. It follows that since mystical enlightenment or Cosmic Consciousness is also an attainment, that we are inclined to think that the powers necessary for it likewise diminish as we grow older.

There is no parallel between mental and physical developments and that afflatus known as Cosmic Consciousness. Physical and mental achievements are obviously dependent upon the condition of the body and the mental strength of the individual. Since advanced age means a gradual deterioration of the body and those mental faculties dependent upon the brain, powers derived from them are lessened. Cosmic Consciousness as a state of attunement of self with the mind of the Cosmic, which exists within us as a soul force, is an ecstatic, spiritual condition which neither our body nor our mental powers can produce. No one ever went through a kind of mental gymnastics of applying reason and logic to compel a union of his objective and spiritual selves and succeeded. Further, no one in the "pink of health" was able by that factor alone to elevate his mortal consciousness to that realization which amounts to a

oneness with the Cosmic Mind, which is one of the heights toward which the mystic strives.

Consequently, if one in mental and physical perfection cannot by such a state alone achieve Cosmic Consciousness, conversely, then, the diminishing of his or her physical and intellectual powers does not interfere. Arcane records disclose that The Great Illumination came to most of the renowned avatars, mystics, and enlightened religious leaders between the ages of 35 and 37 years. If it were not attained then, another common period was 70 years of age! Of course, in every age, in between and even preceding 35 years, Cosmic Consciousness has been attained, the above ages being the most common.

It is only necessary to mention at this point that the human life advances through cycles. If each of us did not, by our arbitrary indifference to Cosmic law, interfere with the purpose of these cycles, we would experience certain developments in each cycle as nature intended. Since we do interfere, we delay such developments; we cause them to come much later in life than they ordinarily should—or not at all. Under ordinary circumstances, the ages from 21 to 35 years, constitute man's greatest period of objectivity. During this interval, he is personally developing and more frequently exercising his physical and intellectual powers and faculties. He is training his memory, he is storing up impressions, he is utilizing his objective receptor senses, to acquaint himself with the strange world in which he finds himself.

During such a time, he is, frankly, more of an extrovert. In other words, he is obliged to live outside of himself so as to become oriented and to materially and socially establish himself in the physical world. It is a time when men are preparing for trades and professions, entering the business world, beginning to rear families, and to assure such families of economic security. It is a period when the objective senses must reign supreme. It is a period for acquisition and assimilation, rather than for weighing values or contemplation. Correspondingly, women as a whole are likewise in a greater state of objectivity during these cycles.

At 35 the character has been fairly well established. Ideals have been fashioned and the individual begins to have quite marked

preferences as to what he expects to receive from life. He sacrifices some of his aggressive spirit for an attitude of evaluation. He begins to judge the world around him and become more discriminating in his own actions. He starts to rid himself of earlier habits and practices, primarily because they now appear inconsequential and unappealing. This does not by any means imply that he becomes any less vigorous in his conscious activity. In fact, a man and woman usually find their lives at 35 far more active than ten years earlier.

The beginning of this, what we may term the rational life, leads to reflection and less impulsiveness. The individual is inclined to temper his desires and their fulfillment by a greater consideration of the results of his acts upon others. What once he might have done, regardless of consequences, he is now reluctant to do, if it seems unjust or will cause others a probable hurt. In other words, a transition is occurring within him. The self is gradually coming into its own. With many persons, these impressions of the self do not at that age go much beyond certain moral and ethical restraints, amounting to a little further refinement of character. If, however, one has had an interest in mysticism and occultism previously, and has done quite some study in those fields, it makes for a greater indwelling of consciousness, a more wholehearted tendency toward attunement with the self—and this process becomes more facile during this period. Eventually the afflatus, the experience of Cosmic Consciousness, is had.

Also the cycle of 35 to 37 is a period when many persons, for the first time in their lives, develop any interest in mysticism. The reason is the same as given above, namely, it is the cycle when the subjective nature begins to mature. Consequently, such individuals, if they are conscientious in their studies and practices, experience Cosmic Consciousness or Illumination not until the 40's or 50's, or possibly around 70 years of age.

The fact remains that the average age of AMORC members is about 40 years, therefore, if you are 50 or 60 years of age, and have been a student of AMORC and mysticism for a few years, there is no reason for you to feel that you are past any age period for mystical attainment. The fact that your

objective powers are naturally diminishing somewhat has no relationship to your inner development, since mystical consciousness has no dependence upon the objective nature of man.—X.

The Problem of Evil

A Canadian Soror, a member of our Forum Circle for some time, presents an interesting problem in a very excellent manner. She says: "AMORC states that there is no evil, but merely degrees of good, which is putting the matter too euphemistically. I mean real evil—which is certainly extant in the world—witness the present war. Does the Lord's Prayer not contain a plea to deliver us from evil? It does seem to be more than a lesser degree of good. Just as a person who has been denied the opportunity of learning the polite usages of society and the niceties of life is in a definite condition of uncouthness, or one who never learned to read or write in the state of illiteracy, so one who does not know good is in a state of non-good—or so it seems to me."

Any attempt to philosophically or just logically reconcile good and evil, to make the latter appear as degrees of the former always, upon first blush, seems inconsistent with reason. Perhaps that is why the subject is one of the paradoxes of metaphysics. In human experience, the conduct which is attributed to good always appears to be very definitely different from evil. Ordinarily it seems as though good and evil had inherent in them certain elements which were eternal, that is, constant. If this were so they would always be recognized for what they are and the problem would be very simple. If, for example, anywhere and at any time all men and women, regardless of race, creed, or education, could point to certain conduct or happenings and say with sincerity, "there is evil," or "there is good," then their definition would be a simple matter. It would indicate that both evil and good had positive qualities, like, for example, the tastes of salt and of sugar.

What actually happens is that a large portion of humanity sincerely term good what others condemn as evil. In the example of sugar and salt, such arbitrariness would be called an error, because no matter what one might call them, they would always retain

their real qualities. Consequently, it stands to reason that before we can define evil as a condition distinctly separate from good, we must define the positiveness of good—if that can be done.

Good itself has no separate tangible quality. It is not a thing or substance, which we can discern apart from other things or conditions. If I declare that this is good, someone will ask me, "What is good?" They will mean what is it that I am so designating. This connotes that good is a notion of our minds which arises from our judgment of something else. I say this is a good pen, and that is a good book. By that I mean that the function, the purpose, the very nature of the pen or book is satisfactory to me. I interpret the function of the pen to write well. I consider the function of a book either to interest me or provide me with information. If it does this, to me it is good, namely, it conforms to my conception of what is right or proper for it. Now it is very simple for you and me to determine whether a pen or a book is *good* in this sense. Each of us knows the first cause behind them, namely, the reason or intent of their creation. Simply, we know why the pens and books were made, what was expected of them. Further, we know they were conceived to serve us. If they do, they have fulfilled their end, they gratify us—and that is our notion of good.

Suppose something is given to us, the function of which is not known to us, or that we must just surmise. Perhaps in our use or attempted use of the thing, we may find it agreeable or not so. If we can seem to convert it to a use that satisfies us, then it is conceived by us as having a good quality. On the other hand, if we find it puzzling, perhaps annoying because it is not understood by us, it then is not good. Obviously, if we know the cause and function of things and conditions, and we find them agreeable, such are proclaimed good. All of that which is opposite, we think to be evil. It is logical then that something may not be inherently evil but only conceived so by us, because we do not understand its purpose and find it not agreeable.

Let us look upon a rainstorm, for analogy. If we were not aware of the contribution of water to the life of all things, and did not know that subsequently such rain was beneficial, the storm would most certainly be an

evil experience. The disagreeableness of a rainstorm, especially if we must be in it, suggests nothing in the event itself which can be construed as good. Only as we consider *the whole*, the need for rain and what follows from it, does it seem to be good. With our mortal, finite perception and reason, it is frequently impossible for us to relate occurrences and circumstances to some greater purpose — of which we have no knowledge. Therefore, the immediate happenings by themselves are adjudged evil.

This same reasoning may be referred to the good of morals. What our conscience dictates in a general sense is held to be the criterion for a moral good. If most of us would act impulsively on conscience, without referring its "silent voice" to analysis, then the good of morals would be nearly alike to all persons. In fact, we might then say that good had a positive quality which everyone could recognize and accept. The fact remains, however, that we each seek to interpret our moral urges. We try to define them by our experiences, subject them to the fallibility of our reasoning. Since in this process we are very individualistic and different, a great crop of varying kinds of good springs up, about which men do not agree.

Then there are other standards from which we derive our notion of good. These are the exegetical writings and the sacred books. If we sincerely believe that a book was written by a Divine prophet and that his words come by Divine revelation, this again gives *good*, or the content of the book, an arbitrary positive quality. Simply put, if in such sacred works as, for example, the Bible, the Koran, Granath, and the Avesta, certain deportment is avowed to be good, we then immediately consider the opposite as a very definite evil. Actually, however, such a religious good is purely *relative*. It is common knowledge that the Christian does not hold to be good all that is so proclaimed in the Mohammedan Koran, and, conversely, the former does not recognize all of the prescribed conduct of the Bible as good. Consequently this makes it appear that all of humanity can never be guided by any same positive principle of good, nor can there be things or conditions so defined which to all alike mean evil. To an extent, this must always remain so, at least so long as humans are individuals, and their

differences persist, for good and evil are principally notions of their minds.

There are certain evident exceptions to this. There are conditions which all men necessarily recognize alike, because they are all equally dependent upon them. We as human beings, for example, know that the defiance of certain laws and principles of nature causes our death and the deterioration of the very basis of society. Since life and some kind of social organization is necessary for our existence and our primary welfare, all of that which furthers these is held to be good, and the contrary is eschewed as evil. Thus, men look upon all health measures and all related thereto as having the value of good. Likewise, they feel the need for society to restrain the powerful, the strong from completely crushing the weak. That which gives the weak some protection is held to be the good of a social order. These general kinds of good will continue to persist. We instinctively are dependent upon them and feel that they are right because we benefit from them. That is why we think of war, murder, rape, and theft as evil. They affect our security. To each of us, our welfare, our comfort, our freedom from worry, fear, or any kind of disagreeableness is good — and its opposite evil.

The more cultured, the more sensitive we become, the more sentiments we develop and the more kinds of evil we conceive. There comes a time, then, when even social coarseness becomes a kind of minor evil. As, for example, in primitive society selfishness and greed are not held to be a deviation from the good. On the other hand, today they are ethically held to be an evil.

To summarize, men must agree on their good—and their evil. To the mystic, the nearest approach to a positive, absolute evil is the wilfull defiance of what self defines as the good. But, after all, this again makes the content of good and evil but notions of the individual's mind.—X.

Mystical Short-cuts

A frater in Australia, new to our Forum Circle, asks: "Are there mystical short-cuts? Is it necessary to study, to practice, and to slowly develop certain powers and the inner consciousness? Are there methods known

where in a few weeks one may be capable of doing what the mystics of old did? If this is possible, why are not these time-saving systems, these improved ways of attainment, passed on to we Rosicrucians?

I have a friend who knew that I have been studying Rosicrucianism for some time. Occasionally when we engaged in conversation and the mystical topics became somewhat profound, he would hasten to leave or in other ways disclose his lack of interest, and even his inability to comprehend. Consequently, he never came to really know anything of the true purposes and philosophy of the AMORC teachings. Recently a man set himself up in our community as a mystic. This self-designation was to my knowledge contrary to true mysticism. However, he began holding classes weekly, for fees, which are in themselves in one week, as much as my monthly dues. My friend called on me the other day and excitedly related that he had become a student of this 'mystic.' He was high in his praise of him. My friend said that he did not need to read and study, and become familiar with certain terms and sciences as I did to become proficient in mysticism. He had joined with several others in this 'class' and performed certain exercises for an hour or so each time, and this was to give him vision of a mystical nature and powers as well, equal to every need, without having to learn 'principles and laws'. He told me that this was a *mystical short cut* which no one else possessed. Now am I being deprived of something, or is my friend being deluded?"

Knowledge, without the capacity to execute it properly, is of little value in the everyday world. Theory and speculation stimulate our imagination and make our thinking more perspicuous. However, only the ability to *apply* what we know gives real confidence. This application of knowledge is called *technique*. For an analogy, a man may know the theory of combustion engines. He may know how the gas engine of his own automobile functions, but unless through practice he has acquired the technique of repairing his engine when trouble occurs, his theoretical knowledge is of little value. Proficiency in piano playing, as another example, consists then in not only knowing how to read the musical score and the position of the keys, but in actual playing. Theory takes comparatively

less time in this latter example than the coordinating of the fingers with the eyes and with the sound, of which piano playing consists. Any little boy or girl learning to play a musical instrument can confirm this.

Theory and *practice* alone make for proficiency, for mastery in any art or science. The body, the powers of the individual, must be harnessed, that is, they must be synchronized with the ideas in the consciousness. Conversely, we can sometimes learn by practice, without any reference to theory, but in such instances we often learn wrongly and must undo much to realize any true perfection. Many men who thought they were fair horseback riders, having learned by riding on their fathers' farms in childhood, had to begin again as soldiers in the cavalry. Theory disclosed that their methods were not safe or beneficial for either the horse or rider over long periods. Therefore, knowledge, as theory, should *precede* practice wherever possible. The two *when coordinated* make for real accomplishment.

Is attaining the heights of mysticism an exception? It is not. The theory of mysticism is a personal approach to God, the use of self as a channel to reach the Divine Agency and to experience oneness with the Cosmic. Allow me to ask these questions—what are you joining through mysticism? Man, his self, and the Cosmic. That is true, but what is man? What is self? What are the limitations and differences between them? Then, again, what is the Cosmic? the Divine? in contradistinction to man and self? Why should such unity be sought after? What are its fruits? Does such a practice entail dangers? Are there right and wrong methods? Certainly from all of this, it can be seen that to attempt any exercises which purport to establish a mystical bond, without first having answered satisfactorily the preceding questions is to invite possible calamities.

The fact is, that without study, without answers to such questions, the Neophyte is not certain what he seeks, and what to do with it if and when he acquires it. To go at a thing so blindly is the equivalent of taking a man into a central power station and showing him how to throw a series of master switches, controlling high line voltages of perhaps 75,000 volts—and telling him nothing more. If he has no understanding of the method by

which such power is generated, how long the loads should be sustained, and what is dependent upon the flow of such current, it is quite apparent that his act, the throwing of the switch, might be disastrous. As a further analogy, it is equivalent to saying, "Why should a man devote years to the study of electrical engineering when, by a short cut, I can show him how to throw switches controlling dynamos in a few minutes?"

The exercises contained in the Rosicrucian monographs constitute a very minor part of the entire Rosicrucian system of instruction. It is possible, perhaps, to read all of the Rosicrucian exercises and demonstration methods in a period not exceeding two or three months. Such would be a short cut to results — but what pitifully disastrous results for almost all who attempted it. A parallel example would be giving a three-year-old child a loaded revolver with which to play. It is not a short cut to an end, if the method has its preparatory instructions, its necessary background, its ramifications of knowledge removed.

I have known individuals who have been members of legitimate schools of mysticism in the Orient and in the Western World, who partially completed their studies and then decided to violate their vows and prostitute their knowledge. Subsequently they set themselves up as individual teachers, charging sizeable fees for so-called quick methods. They then proceeded not to teach the philosophy, the truths, the laws which they had learned, but just the technique of applying them. This, of course, was easier, more spectacular, and made it possible for them to gain their revenue more quickly. They were shrewd enough never to remain long enough in one city to see the harvest of their nefarious plan. They travelled from city to city, leaving dire results in their wake. What were the results—numbers of people with broken minds and health. All insane asylums and mental institutions have many inmates who sought such quick short-cuts. One of which is, for example, teaching a student how to induce hypnotism in another, or to gain control by some means of the minds of others. The psychological background, and the evident dangers, which require considerable study, are neglected. Is it not all too evident what the consequences would be?

The Rosicrucian Order, AMORC, is one of several organized, authentic channels for mystical enlightenment and the study and use of age-old Cosmic principles. Associated with AMORC as members of the F. U. D. O. S. I., a Federation of venerated mystical orders, are several other schools and mystical societies, with an historical background. Nearly all of them, in their degrees, refer to the same Cosmic principles. I have met their leaders, and I have been initiated into some of these orders in Europe. Our late Imperator, Dr. H. Spencer Lewis, was an officer in many of these affiliated societies. In none of them, however, where the teachings were similar to AMORC'S, did we find any short-cuts. The time that had to be devoted to various subjects of phenomena and mystical principles was often identical. Sometimes, a month or so less, or a few weeks more than AMORC. Like AMORC, they realize the candidate *must have* so much knowledge and *practice* before he can conclude a subject. The Neophyte could not demand or purchase any quicker way. If he wished to risk his health, and his mind, he could gamble with short cuts by leaving the legitimate orders and going to some individual teacher having no authentic background except what he claimed for himself.

With the facilities and means, and the world-wide recognition at the disposal of AMORC, it could triple, yes, quadruple its membership over night, if it would publicly announce and attempt to teach mystical short-cuts. There are always credulous and gullible people who would be willing to risk their lives for such short-cuts, so as to avoid *conscientious effort*. However, AMORC's reputation today and in the past is founded upon an intelligent use of Cosmic principles, not an ignorant, hurry-up, misapplication of nature's laws. Beware of mystical short-cuts.—X.

Religious Emotion

We have received numerous questions from our members concerning various types of appeals that are being made through the medium of advertising which deal entirely with the response of the individual to certain types of religious feelings. These appeals are frequently found in various publications in which there is an attempt made to apparently teach

the individual that, whatever may be his religious beliefs, he is falling short of the maximum use of the divine forces in the universe. It is, of course, true that the average individual is not familiar with the potentialities of this force or, as the Rosicrucians would express it, he is not using all his innate powers and abilities.

We must bear in mind that every individual, in one way or another, responds to the desire to be more acquainted with and realize more fully the significance of communion or attunement with God and with the cosmic scheme. However, man must realize that this is accomplished through his own effort and, furthermore, that no set of religious principles or pseudo religious practices can bring about in him a conception of his relationship to his Maker unless there is created, as the result of instruction or study, a true experience that is accompanied with one's convictions. Man has always been subject to the religious convictions of another. It is well known that certain religious feelings become so definite in the mind of the individual having some certain experience that this individual feels obligated to attempt to force this experience—which is, after all, his own personal experience—onto another's life, and we might add, the total experience of another individual. We have repeatedly pointed out in these pages, and in our teachings, that second-hand experience is of no value. Therefore, the Rosicrucians have always tried to point out to their members that the true religious emotions are brought about by our own understanding and experience.

True religious emotions are those based upon reverence, love, pity—all leading to an ultimate state of ecstasy. It is not necessary that this last attainment be accomplished through any one pattern or formula, as expressed by any religious creed, doctrine, or system of beliefs. There are many religious people who profess no particular creed but rather have found suitable outlets for their religious beliefs and principles in a well balanced life and in the development of a philosophy of life which is, to them, their means of adjusting themselves to their environment and to the forces of the universe with which they find themselves in contact. To appeal to one's religious convictions or emotions, in order to direct them along certain prepared

lines of thought, is an attempt to limit the creative ability of the individual.

Unfortunately, today we find that almost anything can be done in the name of religion. Organizations, whose functioning might be questioned if they were not religious, can make all kinds of claims as to the benefits that will come to the individual. These claims can neither be proved nor disproved because of the fact that one cannot be forced to bring into the field of material the proof of his or her experiences, which he can claim actually happened in the guise of religious experiences. Established religions are not attempting to advance claims other than the benefit that can come to the individual through his communion with God under the religious practices established. But those who use religion as a means of advancing a theory or new set of principles of living are not attempting to better the individual as much as they are to appeal to certain emotions of that individual to bring about an imaginary feature for the particular system of thought offered.

Reviewing in our minds the history of the human race we will see many evidences of where fear has been used to force the individual into certain religious beliefs. This is easily done by holding before that individual a fear of the consequences of not adopting a certain religious viewpoint. Eternal punishment or eternal ecstasy are the results of our behaviour under this form of appeal. However, with the expanding consciousness of the human being brought about by the advance in civilization, and particularly in physical sciences, this appeal has lost its hold. Men and women are no longer afraid of natural phenomena which are understood. Thunder and lightning were, in the past, interpreted as being evidences of God's displeasure. Even today we find those who interpret earthquakes, floods, or other unfortunate occurrences as being the result of the direct intervention of God due to his displeasure with man's behaviour. Another appeal which is now used to attract attention of certain followers is the personalization of God to the extent that God can be reduced to the status of an advisor or helper of that particular individual—that man can become able, through a certain set of rules or instructions, to commune directly with God, and the intended

inference is that when this process is understood God will assume all the individual's problems and he, in turn, will be free of having to use his own initiative and effort.

Communication with God is not a new thing established by a twentieth century school of thought or cult. It is, and has been, an aspiration of man ever since he has been able to think as an individual. But the mystic, the individual who desires this communication, must first come to the realization that God is manifest in all things, including himself, and that true communication will come in direct proportion to the ability to adjust his thinking and living to a harmonious relationship with these forces within and outside of himself. Briefly, Rosicrucians will see that this is a statement of the Rosicrucian viewpoint of man's communion with his Creator. Our advice, in answer to these many members who inquire concerning various religious movements, is to judge correctly the *motive* behind the appeal. Is it merely to attract a following or to sell a course of study, or is it founded upon the earnest desire of one who has a true religious feeling to lead others to closer communication with his creator? Furthermore, remember that religion and religious emotions are something that are difficult to share. We each must follow certain paths in our lives alone. We must arrive at certain conclusions and, as a result, will have those experiences which will prove to us, and to us alone, what, after all, is the relationship that we, as individuals, bear to the rest of the universal forces that exist.

A good criterion for the judging of a religious appeal is whether or not it conforms with our own convictions. We are not forced to accept the religious opinions of others but we are privileged, and it is indeed a very great privilege, to be able to live as we are convinced is the right way and the means to a better understanding. Therefore, as Rosicrucians, our obligation is to respect the true religious beliefs of others and to do nothing intentionally which will interfere with the practice on the part of others of those rights which they consider sacred. At the same time we, in our own minds, make those reservations which permit us to adopt any system of religion that is suitable to our own needs and satisfaction.

Recently, at a series of lectures conducted

by this organization, a group, respecting certain religious principles, decided that some of the material presented in the lectures was contrary to their particular beliefs. No doubt this is true because, after all, this particular group or religious denomination would be accepted even if it did have different beliefs than someone else; but, in their zeal to present their theory, they started a campaign to distribute certain tracts and leaflets to everyone in attendance at these lectures. We do not object to such a practice—this is within their rights—but the honest reaction on the part of those attending the lectures was not favorable to their cause. They did not feel that they could be responsive to a group that would base their presentation of a religious belief upon what they considered the errors of non-religious literature. Therefore, unfortunately, some of these individuals were held in ridicule whereas they might have won respect had they been more aware of the true human emotions to which they could have appealed in bringing other individuals to see their way of interpreting God.

True, this organization is not religious, in the sense that it does not dictate the affiliated members' religious convictions. Neither does it uphold or deal in a religious system, creed or belief, but we do want to cultivate in the minds of our members the recognition of religious experience and an awareness of its true place in our scheme of living.—A.

Hidden Meanings

We frequently receive from members questions which are the result of references in the monographs indicating that the member should and can read between the lines and thereby gain impressions, ideas, and practical applications of the Rosicrucian teachings. This fact has sometimes been misinterpreted due to the misunderstanding of the reader of the monographs, who failed to grasp the exact intent of this inference. Some members have even gone so far as to believe it is essential on their part to read into the monographs—and, in fact, into *all* material provided to instruct members in the Rosicrucian philosophy—hidden meanings and symbolism; when, actually, the material is not intended to convey any meaning other than that which is apparent. Even correspondence

has sometimes been misinterpreted. All correspondence from officers, and those under the direction of officers carrying on membership correspondence, strives to be frank and direct in answering the inquiries of members concerning the teachings, or in advising them concerning their own problems or application of the principles. We wish to assure you that we would not intentionally attempt to hide any of the principles or helpful instruction which are possible for us to convey in words or symbols. The important thing to remember is the last part of the preceding sentence; that is, all principles of an esoteric and psychic nature which can possibly be conveyed through a physical medium, such as a printed page, are very carefully presented in all of our instructions, whether it be monographs, magazines, or personal correspondence.

Our members should never lose sight of the fact that when we deal with a non-material thing, we cannot reduce that non-material into material terms—only in a rather vague and symbolical manner. It has frequently been stated that no one other than ourselves can explain a psychic impression or experience. In other words, what happens to us individually of a psychic nature is purely a personal experience. Past experience, training, and understanding have led to the actual occurrence of the condition, and only when that experience is interpreted in terms of our own existence, our personal lives, our aims and desires which are strictly personal property, can we begin to reach any sort of a conclusion as to the real intent and purpose of the experience itself. In other words, I cannot interpret your personal experience except in terms of my experience; therefore, my interpretation would only on very rare occasions have any bearing or significance upon your experience or need of the moment. It is evident then that what we gain in this life is only partly brought about by the experience and influence of others.

I do not mean in these comments to undervalue the vast amount of knowledge which is our heritage of the past or of the experiences of other human beings who have traveled a path similar to our own, but I do wish to stress that the value must be recognized both in terms of its possibility of helping us and in terms of its limitations. Sugar has a

high value. A greater utilitarian value has been placed upon it now than in many years because of the limited method of distribution of the available supply, but because we place a high value on it, and most of us take steps to distribute the use of it reasonably, does not mean that that value can be carried over to things for which we would not ordinarily purchase sugar. For example, it is not within the realm of probability that we would use sugar instead of gold or silver for a medium of exchange in our present condition. In other words, sugar has a value *for the uses to which sugar can be put*, but not to be used instead of precious metals, precious stones, or even other readily useable commodities. The same applies to our heritage of history and knowledge. They combine the experiences of others and have a definite value in providing each of us with a better background and plan of living, but they cannot in any sense replace the God-given potential abilities and inherent knowledge of the soul which we bring into this incarnation. Therefore, when it is stated that we must “read between the lines” in order to gain the maximum knowledge and benefit from our Rosicrucian philosophy and teachings, or from any other constructive and worthwhile study, it means that *what* we read between the lines is the result of what our previous experiences have been as a means of utilizing the knowledge conveyed to us by the printed page, together with our general knowledge and experience in arousing and quickening those psychic faculties which will permit us to gain impressions direct from the Cosmic.

As a result of the consideration of these comments, I believe most members will begin to understand better than before that what is meant by reading between the lines is the result of two important factors; first, the line of thought that is established in the reader's mind as a result of the contents of the monographs or read material itself. That is, the subject matter will have a relationship to something in our own experience thereby causing thoughts in regard to previous experience and knowledge to come into our minds and probably take a new relationship to our general thinking. In this way experience and knowledge of even some years' standing will have new significance, although it might never have meant anything to us had

it not been brought into our objective consciousness as a result of the ideas which have been presented to us through the written word.

The second way in which we gain impressions is somewhat dependent upon the past explanation; that is, that not only will our previous experiences and knowledge be brought into our immediate consciousness but these facts being *newly arranged* in our thinking will put us in a state of attunement that makes possible gaining intuitive impressions. All our teachings are interdependent, in such a way as to be a constant stimulation to our intuition. In other words, one aim of the Rosicrucian principles is to develop a state of Cosmic consciousness, a condition which does not necessarily always develop as a sudden completed thing or as a complete inspiration, but as a growth—just as our objective consciousness develops over a period of time.

Cosmic consciousness, then, as stated in various parts of our teachings, is a condition that develops apart and in addition to our usual conscious states. From the time we are infants until we reach maturity our consciousness grows as the result of sense impressions added to by our ability to reason, and by the intuitive ability of our subjective minds to transfer knowledge and experience of past incarnations into a part of our general thinking. This is the process of building what we might term "The soul's mind" in contradistinction to the objective mind, which is the mind of the body. It adds the state of Cosmic consciousness to objective knowledge and experience. The increased use of our own intuitive ability developed by a sincere and conscientious application of the principles which have been laid down by mystics of the past, together with our practice and ability to listen to the voice within us which is the record of all our past lives, plus an actual contact with the divine mind, makes it possible to understand more than is apparent to the physical senses.—A.

Where Does Life Begin?

A Frater raises an interesting question by referring to our statement in the monographs that while lower animals have souls to a certain extent, although differing from human

beings, that it is also stated that outside of living things, that is, in the vegetable and mineral kingdom, there are no souls. He proceeds to point out that biology teaches us and proves through experimentation that there is no definite line which can be pointed out as separating vegetable and animal life in the lower forms. In other words, the line between living and non-living things is not definite. There are small organisms which are very closely related to both the animal and vegetable kingdom to such an extent that some of these microscopic forms take on characteristics which are, to a certain extent, both animal and vegetable.

The question raised by this Frater is "In view of these facts, at what stage of development does the soul begin to manifest in animal life?" In order to gain an understanding of this interesting problem, we must bear in mind some of the fundamental principles in regard to those forces which we distinguish as living and non-living. Let us review in our minds the Rosicrucian conception of life. We state that one force emanates from the source of all things and pervades the universe. This force, vibratory in nature, sets up those vibrations which make possible the manifestation of all things, and is dual in its character. We divide it into its two polarities—positive and negative. The positive polarity is the soul force or vital life force; the negative polarity is spirit. Spirit is the primary manifestation of all the universe, because it is spirit which makes up those manifestations that register upon the human and animal sense organs. In other words, it is material, and we base our reasoning for a physical universe upon the manifestation of this force which causes all that is physical and material to be.

In every form of living and non-living thing, whether it is a solid, liquid, or gas, we find spirit. The only difference in these manifestations being in the particular rate of vibrations of this spirit energy. The material manifestations throughout the universe are spirit. Our body is a material substance and therefore is spirit. Now, it is very evident to anyone that all material things, forms—or, to be more specific, vibrations of spirit—that we consider as inert or non-living insofar as manifestation and appearance are concerned, have a complete absence of living attributes; but it is equally apparent that in all living

things there is something added to spirit that makes those living things, while having many similar characteristics in common with other forms of matter, take on, in addition, other characteristics and traits which clearly distinguish them as living organisms. This other element—or more clearly, this positive force of the universal creative energy—we call “vital life force,” or, in the human beings, “soul.” Now, if this is a force and a manifestation of the highest vibrations or radiations of the universe, we can readily understand that it manifests in different degrees and the human being partakes of the high degree of this radiation. In other words, in the human being we find the force or radiations of spirit and soul combined in the most perfect manifestation we know on this plane of existence. In other words, we find spirit as manifesting in a body which is a vehicle for this vital life force manifesting as a soul. The intelligence which the human being is capable of attaining, his capabilities of using matter, his high degree of sensitiveness to higher forces, and his appreciation of the God-power within him as well as his higher emotions, indicate that his primary function is to develop a personality while in this physical body, based upon the potentialities of the soul.

If we proceed down the scale of the animal kingdom, we see in the higher animals a well developed body, in many respects similar to our own, and also through the behavior and adaptability of the animal we see manifested various degrees of the intelligence which is due to these entities being living things, and thereby infused with a certain amount of the vital life force. Going further down the scale of life we gradually reach points where the soul force is in evidence only to the extent that the matter is infused with it to the extent where it is what we ordinarily term “live matter.” In other words, the singled-celled animal or vegetable is primarily spirit, yet infused with a certain amount of the vital life force to cause it to be sensitive to various stimulations and thereby to differ from matter which produces this sensitiveness.

The manifestation of vital life force in lower living forms is such that it does not bring with it intelligence and the potentialities of personality, but it is there in all things that live, whether they be plants or animals. In

fact, this dual manifestation of spirit and soul exists through all things. By our ability to perceive, we find that in those things in which the degree of life is very low or entirely non-existent, the dual characteristic is so small that it is apparent to us only as matter, or the manifestation of spirit. Just as spirit becomes subordinate to soul in the highest developed human being, so does soul become subordinate to matter in non-living things; but, nevertheless, both polarities are states existent even in the rock or the soil, but to such a small extent that it cannot be interpreted to us.—A.

Persecution of the Jews

And now we give ear to this soror's question: “Why have the Jews been almost continuously subject to persecution throughout history? At times, as now, there are loud cries against it, yet it has and continues to exist in the centers of what are ordinarily held points of world culture. Why is martyrdom immanent with these people, or why are they so ordained to a life of isolation and abuse?”

Though this soror does not imply such a thought, there are today those who harbor a suspicion that the Jews are innately responsible for the horrors of persecution which they have endured. The infamous persecution of the Jews cannot be understood unless there is a brief review of their racial and historical origin. This must of necessity be very sketchy, for any treatment of it professing thoroughness would require volumes—and then would not be complete.

Racially, the Jew is of two types. First, the Semitic, dark with a fine nose and features, not greatly unlike the Arab, to whom he has an ethnic relation. The second type, Armenoid, or ancient Hittite, with a coarser nose and an appearance of blondness. Commonly, the words Jew and Hebrew are interchanged, but a distinction should be made between them. Properly the word *Jew* means “man of Judah,” after a small district, of which Jerusalem became the capital. Consequently, in this sense, Jew refers to nationality and to religion, rather than to race. On the other hand, *Hebrew* is a racial designation. Literally it means a member of certain tribes of the northern Semites. These included the

Israelites, Ammonites, Moabites, and Edomites. Generally, it refers to the Israelites.

From the foregoing, it can be seen that one could be a Hebrew and yet not be a Jew, namely, that racially he is of that blood, but does not subscribe to Judaism. As a people, so far as history relates, they began in that area which exists between the Tigris River, in what is now Iraq, and the Nile in Egypt. At first, and as they continued to be for centuries, they were principally nomadic. That is, they roamed the fertile regions to the north, between these two river valleys, driving their flocks before them. Geographically, they were placed under the pressure of two great rival states in Africa and Asia, namely, Egypt to their West, and the Asiatic powers of Babylon, and later Assyria to the East.

As a nomadic people, they had no centralization and no common bond, each little group, consisting of one or several families, moved separately across the so-called fertile crescent of the eastern end of the Mediterranean. Each made laws unto itself, which necessity compelled, and which evolved into customs. In all probability, many of these tribes were at one time quite hostile to each other, just as we find to be the case among the Bedouin tribes in Arabia and the Near East today. The first and principal nexus which was developed was their conception of God — a one supreme, paternal being — *Yahweh*. Theirs was not the first monotheistic conception. It was probably acquired from the Egyptians, but they greatly augmented it.

During the time of Amenhotep IV, Pharaoh of Egypt, the concept of *one* God, the first the world had ever known, was not universally accepted. Thousands of Egyptians were reluctant to put faith in such a radical idea. With the Jews, however, *Yahweh* became a national God as well. The people were not only his children, but his subjects. He was their king, and commanded them through their prophets. Regardless of the wealth and political, and military might of Egypt and Assyria, the Jews were inspired to preserve, against any odds, the Kingdom of *Yahweh*. This is an important point. The Jews were not fighting to survive as a political unit, as a civilization primarily, but as a people desiring to establish a life that they conceived was desired by their God. They were motivated as a people, by a religious spirit

rather than by one of aggression or materialism. They were not just pitting themselves against nations of greater power, but, in fact, they were, as they thought, pitting their God against all of the false gods.

We hear how in antiquity the Jews were taken prisoners, persecuted, and made slaves, as if persecution began with them in very ancient times. The fact remains, however, that they were not any more enslaved in such times than were the prisoners of war of any of the other states or tribes which opposed the military machines of Egypt and the Asiatic powers. The Egyptians fought the Assyrians just as diligently. Rameses III conducted campaign after campaign into what is now Syria, and made slaves of the early Hittites and Northern Mediterranean peoples. I have seen, deeply inscribed on the walls of the Temple Medinet Habu in Egypt, life-sized figures, depicting Assyrian prisoners of war taken by the Egyptians, showing their torture and maiming by the Egyptians, which is equivalent to anything which the Jews suffered at their hands. Conversely, later the Assyrians did the same to the Egyptians, Medes, Hittites, Babylonians, and many other peoples. Sennacherib, the Assyrian King, for example, completely destroyed Babylon and turned the course of the River over the capitulated city.

The Jews, however, being at first less organized and not by inclination as ferocious and warlike as the Assyrians, for example, were often easy prey for them. Further, for a considerable time, the Jews refused to fight, even in self-defense, on the Sabbath, a fact of which their enemies took great advantage.

Considerably later, when all nationalistic and all bonds of religious and national customs were breaking up in the real chaos of the Graeco-Roman Empire, the Jews "stood out like a rock in the midst of the ocean." They steadfastly maintained their national independence, which, as said, was related to their monotheistic conception. In other words, these things were uniting them when the rest of the world was falling into dissolution. At this time, their leaders were not just kings, but *royal priests*. They were priests of a God-King who governed the people. Religion and nationalism became united in a strong, unique harmony.

We have people who are citizens of the

same state, of the same country, but often they will not agree as to religion, and this greatly separates them. Such a condition did not exist in the kingdom of Judah. God and the state were one. Thus, though the cultures of the different civilizations swept over the Jews like waves over a rock, only one left a deep impression upon them. This was the Roman. Roman rites and customs are merged with many Jewish ones. This, however, is not even realized by many of the present-day Jews.

In the early years of the First Century, Rome established procurators, Governors of Judea. Consequently, Judea was no longer governed by Jews. This brought about many clashes, which had far reaching consequences and led to a real persecution of the Jews, which had no roots in ordinary military conquests such as those of Egypt and Assyria. As, for example, Pontius Pilate, A. D. 26-36, outraged Jewish feelings by outlawing certain paramount customs of theirs. The Jewish historians, Josephus and Philo, record the way in which he goaded the people to revolt. He deliberately brought into Jerusalem standards upon which there were banners flying, which defied the Roman Emperors. He well knew how sensitive the Jews were to accepting any other but their sole God. The Jews petitioned Pilate to remove them. They importuned him for six days and in desperation were going to offer themselves in martyrdom and tear the standards down, when finally Pilate ordered their removal. In addition, he resorted to such offenses as using their Temple money to build Roman aqueducts.

Still another example is Caligula, Roman official in A. D. 37. He set himself up as a Divinity, much to the disgust and offense of the Jews, and this brought much trouble. In the subsequent riots, the Jewish quarters were sacked and the cultured Jews were insulted and humiliated.

Another custom contributing to the persecution of the Jews was the *diaspora*. This consisted of a dispersion of the Jewish customs throughout the known world. This dispersion was both voluntary and compulsory. The Jews were made slaves and sent to various sections of the known world. When their state began to break up, the free Jews migrated to different countries, in search of some security and a place to rehabilitate their

nation. Wherever they went, they either found themselves ostracised, or found religious customs which offended them. Consequently, they solidified as groups, keeping to themselves and building strong within themselves their racial, national, and religious characteristics and customs, in which they found solace.

Nevertheless, even though so isolated, they exerted tremendously strong influences upon all of the peoples about them. It is not because the Jews proselyted others, but rather because their conceptions and ideals appealed to many of the investigating peoples of the lands which they inhabited.

At first the Christian church merely wished to prevent further inroads of Judaism on the Gentile peoples. The first restrictions had to do with Christians practicing or preaching any form of Judaism, rather than with the Jews themselves. The Roman Emperor Justinian, fanatical Christian convert, who abolished the schools of ancient philosophy, was the first Emperor to interfere with Jewish religious instruction. His proclamations advocating unfair discrimination against the Jews quickly developed into an actual oppression of them, on the part of the people—the man in the street. The principles set forth in the "Codex Theodosianus," constituting a discrimination, permeated the Western World with the idea that the Jewish people were *inferior*. Parents so taught their children and forbade them to play with Jewish children, and this idea grew with each generation, until it was accepted as an absolute fact—one which no one questioned.

The third and fourth Lateran Councils (Christian Church) 1179-1215, marked the growth of *Christian reaction* to the Jews. The Jews were referred to as infidels! They were compelled to wear a special badge designating their race and religion—a peculiar round black hat. This, in itself, was ignominy. Furthermore, they were compelled to live absolutely separate from all other peoples, thus resulting in the foundation of the infamous ghetto system.

In the Middle Ages, the Twelfth Century, for example, accusation of the Jews, as an excuse for the great persecution and oppression of them, was originated. Such consisted in the outrageous and unfounded charges that the Jews resorted to murder in their

ritual, and that they were secretly poisoning the wells. Since during such times, plagues were sweeping Europe from the filth, lack of hygiene, and from unsanitary wells, about the only water supply available, hatred for the Jews crystallized into attributing to them the deliberate poisoning of the wells.

Wholesale expulsion of the Jews in various countries of Europe began. Ferdinand and Isabella of Spain issued an edict on March 31, 1492, expelling the Jews from that country, where they and their families so long had been established. By the year 1597, the whole of Western Europe was now closed to the Jews. To the credit of Holland, it must be said that she forbade Jewish persecution. In fact, the celebrated philosopher, Spinoza, born in Amsterdam, was of Portuguese refugee parents.

It is strange, to say the least, *that some of the nations today* who cry of the oppression and persecution of their people, are renowned for their bloody pogroms, their massacre of the Jews. The Polish Nationals, for example, vigorously pursued their vendetta policy against the Jews. The "celebrated" boycott of all Jews in Poland began in Warsaw as recently as 1912.

In Russia, 1919-21, some of the greatest massacres of peoples in all history occurred. Whole communities of Jews were killed. Some were put to death horribly, no consideration being shown for age, sex, or infirmity. A despicable lie was circulated to vindicate those taking part in the brutalities—the Jews were accused of cannibalism. If cannibalism did exist on the part of some of the Jews, it was because they were intentionally starved to death by the Russians. Another notorious Russian practice, which shocked the whole world, was the "yellow ticket" system. Any Jewess who would proclaim herself a prostitute and carry a yellow ticket so identifying her and worn conspicuously, or presented upon demand, would be allowed her freedom in Russia.

What has been the result of all of this persecution, that is, the effect upon the Jews? It accustomed them to hardship, which made them self-reliant and independent of the help of others. It brought to the fore all of their innate abilities and traits upon which they could rely. It compelled them to master and make a success of means of livelihood not

chosen or preferred by other peoples. It compelled them to be shrewd, exacting, farseeing, to be thrifty, and to plan for an uncertain future, and not to put too much reliance in the affluence of the present. For example, at one time the practice of lending money was thought by Christians to be despicable, not worthy of them — something only for the Jews to do. Consequently, the Jews became wealthy and astute bankers. Then when the practice became general *and successful* the prejudice against it was removed by the Christians.

Since the Jew has kept his Semitic, racial strains fairly pure and strong, as a people they are very easily identified, and this works to their detriment. Consequently, when any one of them is guilty of an actual crime or a moral wrong, he or she is not only alone condemned as an individual, but since it can be seen that the guilty person is a Jew, it reflects upon his whole race. Now, other peoples may do likewise and they are severely censured, but principally as individuals. Since their racial identity is not so easily known, their race is not held responsible for their individual acts. Such persecution is apt to continue, with varying degrees, so long as the Jews as a race are so homogeneous.

The same feeling of anti-Semitism would manifest itself against the Mohammedans—for as a people they are almost as strong a racial and religious unit—if, as a whole, they were as erudite, and if there had been built up through the past as great a tradition of hatred against them. The situation of the Jews constitutes a vicious circle. The more the Jews are persecuted, the more they become compressed, for reasons of self-preservation, into a group. The more they are so integrated, the more one actual or imagined wrong deed by one of them involves their whole race.—X.

Entering the Sanctum Period

It might be presumed that every Rosicrucian is thoroughly familiar with the necessary preparations for entering a sanctum period or convocation. However, from letters which occasionally come to my attention, I believe that some are not. Accompanying certain monographs and rituals are instructions, that is, what to do on specific occasions. It is at

other times, when members are left to their own resources, that I believe fratres and sorores are in doubt as to what to do during their sanctum period.

First, why a sanctum? A sanctum is your holy of holies. It is a place you have consecrated to your better self, to your God, to your ideals, and for the exclusion of your ordinary activities for a brief time. Entering your sanctum constitutes a rite of transition, that is, a change from the world of your usual thought to one of devotion. When you enter your sanctum, it presupposes a willingness to leave behind you things of the everyday world, that is, your concern about ordinary affairs, your household, business and social problems and duties.

Further, it indicates a change of mental attitude, one of *receptivity* and passivity. During your sanctum period, you are going to receive, and you are going to learn. You enter, or should enter the atmosphere of your sanctum, as does the little child, a first-grader, who enters his classroom at school. You are to come within the presence of a great teacher, to acquire and to assimilate knowledge. You are not there to command or expound or to portray your personal greatness. When you are in your sanctum, you must have that attitude of humility which one senses alone at night on the desert, or while on a mountain top gazing into the inky canopy of the heavens, with its shimmering stars, its galaxies, nebulae, and stellar worlds.

If you are especially proud of some accomplishment for that day, if you feel flushed with a worldly success, quite certain of yourself materially — don't enter your sanctum. All that you may have done in a temporal way can make no impression on the realm with which you are to commune—the Cosmic. Such smugness will only cause you to try to weigh every impression you might receive solely by the worth your reason places upon it. There is no greater obstacle to true enlightenment than that self-assurance which amounts to over-satisfaction with oneself. If you have been particularly fortunate during the day, you should feel grateful when you enter your sanctum that you had the understanding to master worldly conditions. Realize that you can accomplish even greater results with further enlightenment and with a deeper insight into your own nature.

Likewise, if you are acrimonious and cynical, and feel that life is futile, do not begin your sanctum convocation. By such thoughts, you presume to know the full purpose of the Cosmic plan and in your finite opinion have found it wanting. This attitude amounts to a sacrilege.

Unless it is an emergency, a matter of the most urgent and serious consequences, do not begin your sanctum period just for the purpose of seeking a Cosmic intervention, a help for yourself and others. Try to make the reason of your sanctum period a desire for enlightenment, for understanding, for the purging of fear, ignorance, and doubt from your mind. Think of each sanctum convocation contributing to your growth, the growth of self so that you may return to the outer world, the world of mundane interests with confidence and renewed ability, to personally master situations, meet demands upon you, so that you will be more free to become a greater servant to humanity.

Further, frequently enter your sanctum for no other reason than just to gratify the self, that is, with no thought of obtaining material advantages from the period. By gratifying self, we mean allowing the real part of you, the Cosmic Mind within you, to experience joy and Peace Profound, by being placed in an environment conducive to it. Hourly we draw on self, either consciously or unconsciously, to fortify the objective man, to meet his needs. It is only proper that occasionally you allow the self to revel in a familiar atmosphere—one of *Cosmic Attunement*. There must be food for the soul occasionally, as there is for the body and mind.

Do not cheapen the dignity of your sanctum by shrouding it in undue mystery which may cause members of your family or friends to deride you, or to speak ignominiously of the ceremony. Your sanctum may be private and should be during your ceremonies, but there is no reason to bar the door and refuse to allow others to see the interior when you are not using it. You can create respect for it by allowing it to be seen, and thereby divesting it of any air of supernaturalism it may have to the minds of others.

Conversely, the use of any means to conceal the fact of your sanctum and that you conduct periods of meditation, study, and contemplation therein, should be avoided

wherever possible. Have the courage of your convictions. You are sincere in your belief in the ideals of the Rosicrucian Order, the soundness and helpfulness of its teachings; then never feel any shame or embarrassment if one "discovers" that you are a Rosicrucian. Simply and kindly, and in a few words, explain what the purposes of AMORC are, to a skeptic, or allow him to read the brief, explanatory booklet, "Who and What Are The Rosicrucians." Do not try to convert such an individual, against his desires, to Rosicrucian membership, for you would only be drawn into controversy and strife. On the other hand, if one displays *real interest*, then go further, explaining about the teachings of the Order, and giving him other literature which invites him to become a member.

Once having the right attitude of approach to the sanctum convocation, wash your hands thoroughly. This is the old traditional rite of lustration, or purification, and depicts that you enter your sanctum pure in mind and purpose. If your monograph does not, for the occasion, designate a special ceremony, then light your two candles on your altar, see that your mirror is in place, and next light your incense. If you have a Rosicrucian membership apron, place it upon your person. It is the symbol of service, of readiness to work in the interests of the Order, and as well designates your fraternal relationship to the thousands of other fratres and sorores thus assembled.

Next, stand before the altar, and make the sign of the Rosy Cross, as directed in the Neophyte Guide sent to you early in your membership. This is not a religious sign, but rather a fraternal one. If you have the Rosicrucian phonograph record entitled, "Sanctum Invocation," which is recorded in the voice of our late Emperor, Dr. H. Spencer Lewis, play that while seated in your usual chair. Keep your feet apart and flat on the floor, your hands resting, unclasped, in your lap. Do not remain stiff and alert. Be relaxed, and comfortable; enjoy this period. If you do not have this phonograph record, then repeat to yourself softly the prayer-affirmation which is given in the booklet, "The Cathedral of The Soul," a copy of which you have, or repeat some other short prayer given in one of the initiation rituals, or in the book, "Mystics at Prayer."

During the ceremonial aspect of your sanctum convocation, try to have no other lights but the candles on your sanctum altar. If necessary to read, use a lamp giving sufficient light, but so shade it that most of the illumination falls just upon your reading material. The deep shadows thus caused are restful and prevent any objects in the room from standing out prominently, so as to detract attention from your purpose. If you are to perform a demonstration, do so quietly and efficiently. Do not guess. Read carefully any instructions pertaining thereto. Perform the experiment no more than twice on the same occasion, for the period of time recommended. If no time is given, let no experiment take more than fifteen minutes. Some will require much less time, depending upon their nature.

No impression which you might receive during your attempt at psychic demonstrations is too prosaic to accept. Everyone has some importance. In fact, do not look for certain kinds of impressions. Let whatever will occur come to you. Don't extend your imagination so as to reach out searching for impressions. Further, do not accept any happening as evidence of a psychic phenomenon. In other words, do not completely abandon good common sense and experience, in your anxiety for results. Do not try to attach psychic significance to *ordinary physical phenomena*. If, for example, wax suddenly runs down one side of a candle, or the candle flame flickers to the left or to the right, or the incense suddenly burns out, do not imagine an omen in such a happening, or that it augurs something.

Accompanying every true psychic result or demonstration, there is always *the inner realization* that it is such. You sense the psychic condition. You feel a raising of the vibrations of the sanctum; you feel it in your solar plexus, the whole room seems to be charged with an energy. Even more important, is the fact that you will have some understanding of what occurs. You are not left in doubt. Above all, let go when such demonstrations occur. Don't fight against them, don't remain tense, don't stare or strain your ears for sounds. Try as much as possible to cast off all sense of objectivity. Think of yourself as detached from the physical world, as floating through the reaches of space, without any burden, mental or physical, as though you

were out in the cold darkness, floating with the heavenly bodies, far up, and at great ease, looking dispassionately, yes, even indifferently back upon the earth as a celestial traveler might do.

Throughout the monographs, we suggest numerous procedures, by which you are to experience that afflatus of Cosmic Consciousness or attunement with the Holy Assembly and the Cathedral of the Soul. As time goes by, *and you practice*, you will develop little ways, intimate to yourself, that will make this attainment quite facile. Usually each member comes to know that by momentarily holding a certain thought, a mental picture, or repeating a word to himself, he almost instantaneously creates the condition, the state of mind and self that he wishes. These personal little idiosyncracies, little mental pictures or words which we develop, cannot be universally applied, that is, they undoubtedly would be very inept for any other member to use. These mental pictures which we find useful often are the results of past experiences we have had in this incarnation or another, and when we hold them in our consciousness, we stimulate our psychic centers by the sensations they create, and prepare ourselves for the psychic state we wish to enter.

When you are to study a monograph during a sanctum period, *study it*. That is, study it just as you would anything else. Strange, but some members are under the impression that study in the Rosicrucian Order has an entirely different meaning than the general definition of that word. If you are objectively to comprehend, to *know* what you are about to do in Rosicrucianism, you must concentrate on the text of your monograph. Study does not mean just reading, as, for example, the daily reading of your newspaper, a popular magazine, or a fiction story, where you just pick words and ideas here and there, and piece them together for the moment, so as to carry your consciousness along—and then forget it all the next day. Such casual reading does you no real good. You *want to know* these laws and principles. You want to make them a part of yourself, of your life. To do this, you must understand and remember the essential points of a monograph. We do not expect you to memorize or repeat them as they appear, word for word. We do, however, expect that when

you finally lay your monograph down at the end of your sanctum period that if, for example, some other Rosicrucian were to ask you what you had been studying, you could reply by saying it was thus and thus, and give an intelligent summary of the contents of the monograph. After all, if you haven't the subject in mind, it is not with you, it is not a part of you. It still remains on the pages of the monograph.

To close your sanctum period or convocation, if no ritual is proposed for the occasion, again stand before your altar, make the sign of the cross, and then extinguish the candles. The latter is done by the use of either a snuffer, or by moistening your fingers and snuffing the candles out in that manner. *Never blow out the candle flame* on your sanctum altar. Such a practice is contrary to old mystical rituals and the reason why will be explained at some later time. Allow your incense to burn out, even if it continues two or three minutes after the close of your sanctum convocation.

You may, if you are not using the Rosicrucian sanctum invocation and ritual phonograph record, to which we have referred, place your left hand over your heart, and your right over your left, thus making the sign of a Rosicrucian Convocation or "forming a lodge." Now, while thus standing, repeat another short prayer. Your convocation is then finally closed and you can, of course, resume any of your usual duties, or arrange your sanctum for other purposes.—X.

Has Hate Any Advantage?

A frater of Wisconsin brings to the attention of this Forum what appears as a controversial subject. He says: "Can hate, provided it is not habitual, have a beneficial effect upon our personal well-being? I had occasion lately to study and analyze Alexis Carrel's 'Man The Unknown,' where I have found under different headings statements, which, to my understanding as a Rosicrucian, seem to contradict one another. I will quote, first, under 'Matter Over Mind and Vice Versa,' I find 'Thus envy, hate, fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases. Moral suffering profoundly disturbs health.' 'The instability of modern life, the

ceaseless agitation, and the lack of security creates states of consciousness which bring about nervous and organic disorders of the stomach and of the intestines, defective nutrition and passage of intestinal microbes into the circulatory apparatus.' 'Colitis, and the accompanying infections of the kidney and the bladder are the remote results of mental and moral unbalance.'

"Then, under the heading of, 'How Man Attains His Highest Development,' I find, 'Man attains his highest development when he is exposed to the rigors of the seasons, when he sometimes goes without sleep, and sometimes sleeps for long hours, when his meals are sometimes abundant and sometimes scanty, when he conquers food and shelter at the price of strenuous effort. He has also to train his muscles, to tire himself and rest, to fight, suffer, and be happy, to love and to hate. He needs alternately to strain and relax. He must strive against his fellowmen or against himself.'"

What Dr. Carrel says in the above quotations may appear inconsistent, at least, upon first blush, a little confusing, but as we shall see, they are not. He says, as the Rosicrucians have long taught, that negative emotional disturbances interfere with the harmony of the psychic body and the physical well-being of man, namely, hate, fear, and extreme anxiety prevent the mind of man, the Cosmic Intelligence of each cell of his being from carrying out the duties assigned to it. Such interruption eventually becomes objectively apparent in diseases of some kind. If you disturb the *harmonium* of mind and body, you cause ill health.

On the other hand, it is true that a certain amount of opposition to life, conflict, adversity, and competition with nature's elements and our fellows strengthen the body and mind, and make life more pleasurable, whether we always realize it or not. It is a physiological fact, that certain tendons which have a degree of elasticity must be stretched and strained occasionally, or they begin to atrophy. Unused muscles become flabby and mental faculties that are not frequently stimulated by profound thought or challenged by problems, become dulled and man becomes stupid. At least, his cerebrations become reduced to nothing more than mere responses to his environment—like that of a lower ani-

mal. A rigorous life demands the full exertion of body and mind. It compels coordination of body and mind and the utilization of all of the powers of which we are capable.

Objectively, the more of ourselves we are compelled to use, the greater the possibility of our achievements. It is a matter of history that a civilization which depended upon slaves performing their manual and mental duties for them soon rapidly declined through degeneration of the abilities and faculties of its people. Frankly, when a people get soft, they are doomed. That is why a nation which has more leisure time, the result of labor-saving devices and methods, must adopt rigorous, healthful sports. Mental and physical inertia are ruinous to man, as he is not so constituted to endure it.

By no means, however, should this be interpreted as meaning that man should engender hatred, fear, and anxiety. If man is vigorous in his living, he is bound to experience relative moods. It would be difficult for him to avoid them. The more we achieve, for example, the more we are bound by contrast to feel discouraged and disappointed when our standard is not continually sustained. It is impossible for us to sustain a constant emotional state, thus the pendulum of our feelings, our sentiments must frequently swing to the opposite. It is this variation, this fatigue and relaxation, this contentment and anxiety, for example, which prevent life from becoming a monotony that would otherwise drive us insane. A constancy, the sameness of anything, is very contrary to the universal law of motion or change.

There is a difference, however, between minor anxiety and an abject fear. There is also a radical difference between aggravation, annoyance, and blind hatred. All through life, we have these negative states, and they contribute to making the positive ones much more enjoyable by comparison. Nevertheless, mastery of life comes in keeping these negative states within bounds, so that they become a stimulation, yes, an incentive, and not a means of self-destruction. The human emotions, like the armature of an electric motor, must rotate, but never get out of control, or they tear the body apart. This control is one of the main objectives of Rosicrucian study.—X.

Where Does Life End?

A recent letter from a Soror refers to an article which she read in a popular magazine telling of a girl who, while seriously ill or recovering from an operation, passed through transition or, at least, was declared dead by the attending doctor. However, not giving up, the doctor used certain methods of stimulation to the heart which restored the girl's consciousness in a space of about five minutes or less. In other words, from the standpoint of the attending physician at least, as was related in this article, the girl was what we ordinarily would call dead for a period of a number of minutes.

The girl reported in her experience that she had no consciousness of this time whatsoever. It was just a state of nothingness. In other words, no memories were carried over from this experience. Our Soror asked why was there no consciousness either of the objective or subjective. In other words, from her remarks, or inference, the question is raised as to whether or not such an experience might be interpreted by some as a valid argument against the immortality of the soul.

To discuss this question intelligently we must consider two other questions. The first is, what is death from the standpoint of using that word as an indication of the cessation of the manifestation of life in the physical body? From a physiological standpoint we can see that the state of death, or the point at which transition takes place, is when all bodily functions associated with life cease. Apparently that is what took place in the case of this girl, but we know that nature's processes are gradual; that the life force is manifest in the body during the time we consider it a living body and is sustained by eating and breathing. We, however, know that a man can live for a considerable length of time without food or water. In other words, of the vital properties established by taking food or water into the body there is enough of a reserve to maintain bodily functions for a considerable period of time after their intake into the body has been discontinued. The same is true, to a certain degree, with breathing. However, we know that suffocation takes place very soon, sometimes in a matter of seconds, after breathing or the intake of air into the lungs ceases. There is,

however, nothing to prove that certain vital processes may not continue in the body for a matter of minutes after the last breath is taken. In other words, all studies of nature and manifestations of life, as we know them, seem sustained gradually by the intake of life-giving substances and, in all probability, they also leave gradually. Therefore, it is doubtful that any instrument or method exists which is capable of being manipulated in the hands of a man and determining the exact moment of transition, or the time that life ceased to exist and death begins insofar as the body is concerned. Our first consideration of this question raises the highly technical question as to whether or not, during the interval that this girl appeared as having passed through transition, she was actually, from a physiological standpoint, dead. If she was not, as we may safely presume from the above, and from her response to adequate treatment, then we are justified in presuming that her state of existence during that period was that of a coma or a complete state of unconsciousness which would explain the lack of memory of that period of time.

The second point to consider is the result of the consideration of the first. Because our first explanation might be interpreted as an alibi this question—what if the girl did die? Now presume that an actual state of transition took place—how can we explain a state of nothingness after transition without denying the immortality of the soul? Fortunately, the problem is not as big as it seems because the ordinary reaction to this story is based upon a false premise. So many individuals who believe in the immortality of soul also believe that immediately after transition the soul has certain added abilities or characteristics immediately. In other words, these individuals believe that the soul develops through the state of transition. This theory has no foundation whatsoever, and it is then for us to accept as a fundamental premise that the soul that passes through transition is no different than was that soul when it was resident within the body. Everything gained by the soul for the development of a personality is indicated in life as coming about as the result of experience. It is logical to believe that this experience must continue as a means of further developing that personality. Therefore, to believe that one is all-wise, and

a complete master of all situations immediately after the state of transition, is to believe that when the soul is released from the body it has no further lessons to learn but immediately becomes perfect. We cannot accept such a theory. It, in no way, fits in with our conception of the universal or cosmic scheme.

One is unable in his daily life to account, in memory, for every moment. In fact, the average individual cannot account for every moment even after an hour has passed. Our conscious states are not made to burden us by the retention in memory of every passing incident. Whenever we meet a strange or new situation we are unable in memory, even a few hours later, to remember, at least to put into words, what our experience of the first few moments in a situation actually were. That's why many individuals legitimately are unable to testify in regard to incidents occurring around an accident or other unexpected events. Their reasoning does not become clear until the emotional responses immediately resulting from the incident have resumed a nearly normal condition. Therefore, again refer to the girl in this story. Even if she did pass through transition the new situation might not have brought responses which could be carried over into memory, even a few hours later; or the individual passing out of life in a semi-conscious condition might not, in that length of time, resume a state of awareness in another plane.—A.

Rest While You Sleep

This morning we have a request from a member of our Forum circle to discuss that all important subject, sleep, and the effect of earth currents or rays upon the body during the sleeping state. It is hardly necessary to point out the specific benefits we receive from our periods of rest, for these are quite obvious to us. After all, when the body and mind are tired and exhausted, there is no tonic of greater value than several hours of complete relaxation and sleep.

During sleep the body building processes are at work renewing worn-out tissue, rebuilding blood cells, storing energy for the ordeals of the coming day's work. Seldom do we hear complaints from the outdoor manual worker that he has difficulty getting proper rest. Usually such a worker is physically

rather than mentally tired, and unless being exhausted to a point of being ill, he will go off into a deep restful slumber within a matter of a few minutes after his head touches his pillow.

This, however, is not the case with the office worker or the one whose labors are all mental with little or no physical exercise or labor. In many respects this type of worker retires to his bed more tired and exhausted than the outdoor laborer. His mental efforts during the day not only exercise the mind but tend to greatly deplete the nerve energy of the body. It is extremely helpful, therefore, to indulge in some form of physical exercise after the day's work is done. This stimulates the circulation of the blood, exercises many of the organs of the body and even tones up the nervous system, all of which renews rather than uses up nerve energy. Naturally such exercise should not be indulged to excess for this will only defeat its purpose. Such exercise, especially if taken outdoors in the fresh air, will relax the mental processes and thereby prove restful. A relaxed mind free from the cares of the day is always beneficial and conducive to proper rest and sleep.

There is undoubtedly some tendency on the part of many to blame their inability to sleep properly on inharmonious conditions in their bedrooms, and we can be assured that a large percentage of these cases have good cause for their beliefs. It is a fact that the color scheme in a room can be inharmonious to the individual's nature and cause irritation and restlessness. It is true that cross currents of the earth's magnetism can be and are at times upsetting to the harmony of the body. Nevertheless, it is also true that mental fatigue and worry cause the same restlessness even when everything else is in perfect harmony.

If the condition that interferes with proper sleep is a mental one, we can use certain mental exercises to free ourselves from these enslaving negative conditions. But then if we find such exercises are of no benefit we must look elsewhere for our difficulty. Some years ago there was a short discussion in the Rosicrucian Digest containing suggestions for relaxing the mind and mental processes first before going to sleep, and thereby promoting body relaxation and good restful sleep. This

discussion advocated peaceful meditation, freeing the mind of the cares and worries of the day while concentrating on the parts of the body as recommended in an early monograph. Such practices are of definite value in promoting deep slumber free from annoying dreams and mental experiences during sleep.

There are times when we have no success whatsoever in applying these laws and principles. It is then that we turn to certain other possible causes for our unrest. Quite frequently we will find the cause an inharmonious magnetic condition due to sleeping in a wrong position with relationship to the electrical currents of the earth. If we would take advantage of these earth currents, we must experiment for a week or ten days to determine which direction gives us the most rest and is most soothing to the psychic nervous system. No general law can be laid down as to the best direction in which to sleep, that is, whether the head should point north, south, east, or west. This is something unique with each individual and with each change of location. Some schools of thought say always to have the head of the bed toward the north. But we find that where this is good for one, it is harmful to another.

We find certain persons who reason that lying down on the ground, or even the floor of the home, with the head toward the north will rebuild strength and energy. Yet there are those who derive more benefit from placing the head toward the east or west or even toward the south. We see, therefore, that this question is controversial, but we do know that there is a particular direction that is best for each individual and for each location. We suggest, therefore, that those who are experiencing difficulty in sleeping, and who awaken in the morning tired and depleted in energy, look into the possible causes of this condition and try to eliminate them using the methods recommended in the monographs. Some of these recommendations are given in the very First Neophyte Degree. It is possible that many of our higher degree members have forgotten these simple rules for sound sleep. It would behoove them, therefore, to review some of their early lessons.

Active and Inactive Cycles

And now Frateres and Sorores, we are again called upon to make some statement,

comment, or explanation regarding one of the ancient landmarks of the Rosicrucian Order. This question is presented to us by a member of our circle living in an eastern state, and who has recently completed the Fifth Degree of study.

The question requests some definite information as to the reason why the Order from ancient times until now has had its cycles of activity followed by a dormant period. The Frater states that this law, rule, or regulation seems a little peculiar and an explanation would prove of interest to our Forum readers generally.

Perhaps this ancient law of the Order does seem peculiar to many of us today who live under modern conditions and circumstances with more or less freedom of activity without political and religious influence or prejudice. But how are we possibly to know the deep inner reason for the establishment of the 108-year cycle of activity and dormancy? The truth of the matter is that the origin of this law has been lost to us through the antiquity of the Order. Perhaps in the ancient days when the Order flourished in the near Eastern countries, especially Egypt and Palestine, the then Supreme Council of the Order was not as careful to record each and every rule, law or policy governing the Order's activities and the relationship of the various branches one to the other. Presuming this to be the case, it is easy to conceive that this 108-year law of active and inactive cycles could have been established for very definite and important reasons and yet no actual written record kept of the specific reason or necessity for it. The fact of the matter is the rule did become a law and a very valuable one at that, for because of it we can trace the chronological history back through the various countries of the world showing the periods when the Order carried on extensive propaganda work forming lodges and groups of students, members, and bearers of light.

This law, as we have suggested, is virtually a landmark of the Order. Its very existence has helped our historians to trace the Order's activities back through the ages to the very beginnings of the ancient mystery schools from whence our work came.

The fact that there is a dormant period of 108 years following each active cycle does

not mean that Rosicrucianism goes out of existence during that time. It simply means that the members of the Order and their families become silent workers for the duration of the dormant cycle. The teachings and initiations are handed down from one to another in each individual family and thus the signs, seals and jewels of the Order are preserved and held intact until the next active cycle is begun.

The Order in each country has its own particular birthdate, consequently it is found active in one country while another country is in its dormant cycle. Going back several hundred years in the Order's history, we find that while it flourished in France and Holland, it was dormant in Germany and England, but just about the end of the active cycle in Holland and France, the German and English groups had their rebirths. Due to the new knowledge of printing and the use of the printing press, this rebirth of the Order in Germany and England was given wide publicity, and perhaps for the first time in its history, the Order became well known, as far as its mundane existence was concerned, to the profane as well as to the seeker of light and the initiate. This resulted in the false belief and report that the Rosicrucian Order came into existence or was founded for the first time in the 17th Century. Such misinformation was perpetuated for several hundred years, either maliciously or through ignorance, even up into the present cycle of activity in this country. It is gratifying to us, however, that encyclopedias and reference works generally throughout the United States and other English speaking countries give a true and proper account of our Order and its antiquities.

In the very beginning of a student's membership in the Order, we urge him to obtain and read the history of the Order compiled and written by our late Emperor, Dr. H. Spencer Lewis. This book is entitled "Rosicrucian Questions and Answers With Complete History." Dr. Lewis has explained in much detail the active and inactive cycles of the Order and the effect this law has had upon the Order's activities throughout the ages. The history of the Order is fascinating and stirs the imagination of the student. It answers a great many questions that arise in the mind as one progresses through the de-

grees. Every member should be familiar with the origin of the Order, its aims and purposes. Without such knowledge it is not possible to answer adequately the inquiries of friends, relatives, and acquaintances who will at some time, perhaps when you least expect it, question you regarding your interests and your membership. Had our Frater, mentioned earlier in this discussion, read the history of the Order he would not have had occasion to bring this question or request to our Forum circle for discussion.

Metaphysical Healing

At various times we have discussed in these pages different methods of healing and of maintaining health. As Rosicrucians, we see the value in all methods and try to use various theories and practices constructively in the maintenance of health and the combatting of disease.

To some people the term "metaphysical healing" is almost synonymous with what we would call magical or miraculous healing. This is truly a misconception because a proper understanding of metaphysical healing or of metaphysical principles is using no laws more mysterious or more miraculous than the laws which are used by doctors of various healing arts. In other words, the principles which the medical doctor or the drugless doctor use are the result of the learning of the operation of natural laws and how they apply to the human body. What these doctors do would appear to be miraculous, in the eyes of savages, merely because the process and explanation of what was done would be beyond the understanding of a primitive individual.

It is for this same reason that those who have no knowledge of the metaphysical principles involved in the methods used and taught by the Rosicrucians might believe, when they see evidences of successes of the Rosicrucian methods, that the very processes could be attributed to a miraculous intervention in the ordinary nature of things. The examples in the New Testament of the times when Christ seemingly performed miracles of healing are some of the highest manifestations of metaphysical healing. Unfortunately, they have not been so recognized. Some religious creeds instead of trying to show the mastery of the laws of nature and the Cos-

mic and the understanding of metaphysical principles which Christ used, have rather done all they could to make what he did stand in the field of miracles. It is difficult to understand why some religions do not seem to desire that their followers should grasp an understanding of fundamental Cosmic laws, that rather they should remain in ignorance of the laws used and look upon anything which they do not seem to understand or be able to explain in terms of their experience as something bordering upon the supernatural or miraculous.

It might be well for us to define metaphysical healing. Metaphysical healing is more than prayer. Prayer for health and cure of disease is, in its final analysis, no different than any other prayer which is, after all, a supplication to the Creator in whom we place confidence for guidance and health. There function today, under the name of Metaphysical healing, various schools of thought which are no more or less than systems of prayer or systems of religious belief which have adopted the term "metaphysical" either to mystify their followers or inquirers, or simply they have used the word applying to it their own definition or interpretation. It is questionable if even many leaders of so-called "metaphysical movements" could define exactly what metaphysics means. An accepted definition of metaphysics might be—"The study or inquiry into the ultimate and fundamental reality." This is a philosophic or academic definition, and many students of so-called metaphysics are very confused to see wherein this definition fits their ideas or purposes. The confusion results from the fact that they have applied metaphysics as a term to something else. In other words, they have established their own definition of the word.

In our Rose-Croix University sessions there are various discussion courses under the direction of a competent faculty member where such ideas as this are discussed. One purpose of the various subjects taught in the Rose-Croix University is to show the relationship that exists between academic studies and the fundamental principles of various sciences in comparison with the fundamental Rosicrucian principles, doctrines, and ideas. In this way the Rosicrucian in attendance at the University is able to see substantiated Rosicrucian principles in terms of physical

laws and theories and, on the other hand, is able to see the Rosicrucian principles made effective in other fields of study.

To return to the subject of metaphysics. It will not be difficult for the Rosicrucian to understand this accepted definition. To make the study as to what is real in this universe is clearly, to the Rosicrucian, an evidence of going beyond the physical world. The very elementary principles of Rosicrucianism are based upon the fact that the physical and material are transitory and temporary. That Man's body is a part of the material world and is subordinate to the soul, which is the real part of Man's body. It is evident then that while we as Rosicrucians search for the ultimate and fundamental reality, we will be searching beyond the realm of the material or beyond the realm of physics which is a study closely related with the physical world. We can therefore see that in the word "metaphysics" itself is a partial explanation of its meaning: "meta" being a prefix derived from the Greek meaning after or beyond. Therefore, metaphysics means beyond physics, outside the realm of the natural or physical world which would indicate as interpreted by the Rosicrucian, that the true reality, that is, those things which have real value and are the ultimate aim of Man's understanding and attainment, lie in the field of metaphysics.

Metaphysical healing then is using forces beyond the physical world. The vibrations properly directed in our hands are making use of forces not ordinarily recognized as having a physical existence of their own; even more especially in the giving of absent treatments, the individual giving the treatment becomes subordinate to the force he is using in that he only is a directing medium between the Cosmic forces and the individual receiving the help. In other words, when we give an absent treatment, as odd as it may seem, we actually do comparatively little. We only, by the use of certain laws taught to us, make ourselves channels through which these forces which we have studied may be directed. Again it is clear that there is no miracle or process of magic involved. It is rather the use of forces which we are studying and of which we have much more to learn. That is why true metaphysical healing can be used in conjunction with or in addition to any other therapeutical method and

will not interfere in any way with any treatment rendered by a physician of any school at the same period of time. In fact, it is wise that metaphysical and physical healing methods should be used at the same time because in that way we have a capable physician doing all within his understanding and power to direct the healing forces and constructive abilities of the body. In addition, we are bringing to bear from beyond the physical, by the use of true metaphysical principles, the other side of existence, the true reality which makes health and living worthwhile.

—A.

The Mind and Health

Fratres and Sorores of the Forum Circle permit a diversion from our usual Forum discussions for just a few minutes. I would like to bring to your attention a newspaper article that recently came across my desk with a day's correspondence from our students.

It is entitled "Science Uncovers Path Where Faith Controls Health." This article goes on to say that science has recently identified a network linking mind and matter, and that over the branches of this network thought and faith definitely control health. The list of illnesses given that are the result of mental strain and worry include asthma, hay fever, sinusitis, growths in the nose, stomach ulcers, headaches, skin rashes, nervousness, and many others.

It is stated that not all conditions are so controlled, and the mind is never above a complete cure; however, without faith added to whatever else is being done, no cure of any disease is likely. This article also points out that many medical physicians are applying this system or these laws to themselves. It is shown that the so-called network comprises two main parts. One is the automatic nervous system and regulates the action of the heart and functions of the automatic organs of the body and glands. Obviously this "automatic nervous system" is the sympathetic nervous system of which Rosicrucianism has taught for many years.

This news write-up attempts to show that although faith healing is not exactly a new thing, it is being explained for the first time, and that this explanation is coming from medical scientists who have been investigating its possibilities for the past ten years.

Naturally we are happy that science is making such profound research and will, through its findings, bring the facts to light for the benefit of the general public. This will be beneficial to us in our own work and, of course, will assist many others in their efforts.

There is no need to take up your time here citing the long list of illnesses and cases that have been corrected or cured through adjustment of circumstances, environment, change in type of work, reading habits, and especially thinking habits. You are all familiar with such things through our own Council of Solace cases and also through correspondence with hundreds of members of the Order each year who have brought changes in their lives through the application of the laws and principles given in the Rosicrucian monographs. However, there is one case reported in the article that is worthy of our attention because it shows the reaction, upon the physical health, of great inner emotion.

This is the case of a little boy six years old who suffered severe attacks of asthma. On one occasion he was carried out of his home prostrate from asthma. Nurses who saw him reached to get adrenalin to make him breathe easier. However, before it could be administered the doctor stopped them. His investigation showed that the attack followed a disagreement with his parents about some of his toys. He was very upset over the quarrel. It happened that the doctor knew the little boy well and had treated him for these attacks before. So the doctor talked to the youngster about various things and played with him for awhile thus taking his mind off the argument with the parents. As the little boy became happy and joyful again, the asthma attack left him. The doctor continued to see the child every few days and put into effect a plan to teach this little fellow to have faith in himself and his abilities. The asthma is apparently cured and the boy is now strong, healthy, and robust. He has also overcome a rather severe case of speech impediment.

Fratres and Sorores, these things are reported as the new findings of science. They have been fundamental facts disseminated in the Rosicrucian teachings for years. It is true that man is as he thinks, and through his thinking brings about much of the ill health and suffering of which we are so conscious in this modern high-speed life of ours.



The Universe Beneath Your Reading Lamp!

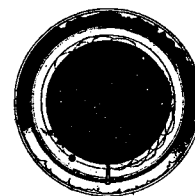
WITHIN the cloister of your own home, in your favorite nook illuminated by the rays of your reading lamp, you may find adventure and startling knowledge. Without the aid of stupendous telescopes or the intricate paraphernalia of the physicist, you can glimpse some of nature's profound secrets. Your pulse will quicken as your thoughts explore space, and you contemplate the form of the strange world you live in. For centuries man thought the earth the center of the universe. This theory was then challenged and supplanted by another. Then he was told the earth was a minute speck in a sea of unlimited space. This theory, too, is challenged with the advent of the new one of the bending of light waves.

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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena



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THE LOST WORD

I ventured on a search one day
To find the long lost Word;
I knew 'twas all around me
In every sound I heard.
I first went seeking in the Earth,
In fissures large and small,
In hidden vale, on rocky heights,
In flow of waterfall;
I listened to the singing birds
And watched them flying high;
I asked the lowing cattle
When sometimes passing by.
Hope thought perchance 'twas in the Fire
And searched its rosy flame,
But nothing could I find me there,—
'Twas ever just the same.
At last I looked within myself
And listened long and off;
At length I heard a "Still Small Voice,"
At first 'twas low and soft.
Ere long it gained such wondrous power,
Me thought 'twas from above!
But I found it nestling in my heart
That long Lost Word of —.

—Moderatrix.

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Greetings!



Dear Fratres and Sorores:

One who is seen mumbling to himself, apparently unaware of the presence of others, is usually an object of amusement or pity. In fact, such persons are frequently abnormal, in the sense that they live almost constantly within a subjective world. They constitute psychopathic cases, the result of an inherited or acquired mental disease. The world of reality, of which most of us are very much aware and with which we must concern ourselves, becomes illusionary to these victims. They are unable to distinguish the figments of their imagination and the incidents of their thought world from the particulars their senses convey to them. The idea has as much concrete existence to them as has a perception. Since it is simpler to marshal and control our ideas than our experiences, these unfortunate persons prefer ideas of their own selection to the oftentimes harsh realities of the outside world.

Psychiatrists and psychologists are not quite certain as to what constitutes a normal mind. The only standards by which such can be determined is the law of averages, namely, a survey of the mental state of a great number of persons. Such normalcy is indicated by the individual's being able to distinguish between realities which are external to himself, on the one hand, and the results of his own mental processes on the other. Obviously, it is one thing to imagine circumstances, and it is quite another to actually experience them objectively. Consequently, a normal person would, it is presumed, fluctuate his consciousness between the world outside himself and the world within, as circumstances demand.

Objectivity or being aware of our objective surroundings is vitally important, if we are to concern ourselves with the objective world. It might be disastrous for us to resort to reflection, to muse upon a problem or a past experience, while crossing a busy thoroughfare, which is very much an objective affair. We are compelled to be objective if we expect to reach out with our consciousness through our senses and bring a picture to ourselves, that is, an experience of the outer

world. Further, if we wish to *direct our environment*, to use it in any manner, we must be objectively conscious of it—we must see it or hear it, for example.

It is patent, however, that we are not just a machine for registering the impressions of the world about us, but that it was intended that we also *translate* them. This translation is partly a subjective process. It consists of such functions as reasoning, idealizing, imagining, recollection, and apperception. Which is of greater importance to us, the registration or the translation of impressions? Such a question is highly polemic. It is the equivalent of inquiring which is the more important, locating needed water, or drinking it? The two are aspects of one process.

Frequently we perceive things to which our minds unconsciously respond. Thus, under such circumstances, we think of the objective function as being the only one that has taken place. Such objective activity which does not require one to use the faculty of reason and of cogitation, is either exceedingly elementary or is habitual. No intelligent man wants to be exclusively a creature of habit, nor does he want to so live that he merely responds to his environment without volition — as does a lower animal. Unfortunately, however, most persons today are becoming more and more creatures of habit, and likewise extroverts. They are almost continuously living outside themselves.

The pressure of the world of events and circumstances crowds in upon millions of persons today. Each conscious period is devoted to perception, to trying sentimentally to be aware of the complex environment. They have come to regard the mastery of their lives, the ability to cope with existence as depending wholly upon the acquisition of a tremendous accumulation of external experiences. This empirical knowledge presses in on them and becomes a confusion, which causes them to sense their helplessness. In desperation, they resort to external conclusions, the established ideas and opinions of others whom they consult, or which is offered to them as advice through the media of special books, radio programs, and editorials.

All of which is merely an additional accumulation of external data. It is not an *intimate* product of their own minds. It causes them to have even greater dependency upon the objective aspect of their lives. Eventually the individual loses the power to organize his own thoughts and to do his own reasoning. Frankly, the average man, when he says, "I think," really means that what he relates is a concurrence, an approval of what he has read or heard somewhere. The conclusion or opinion he expounds is not a product of his own mind or the result of reflection by him.

Most men take a problem, not to themselves, not into the chambers of their own minds, but to the first directory of persons whom they can consult. One of the lost arts is that of *being alone with self*. Meditation and cogitation have become irksome because the man in the street has become accustomed to thinking in fixed forms, in terms of manufactured conclusions which have been given him. It is difficult and as unknown a procedure for him to organize his own ideas and to reason out a problem, as it is for many housewives to bake their own bread. He prefers standardization to the effort required for initial thought.

From early morning till late at night, Mr. Business Man and Mr. Mechanic are cramming their consciousness with perceptions. They are attuned to the world around them. When they come home from office or shop, they read the newspaper or listen to the radio before they retire. Hardly ever are they alone with their own concepts. In fact, few have concepts which are strictly their own. The deeper qualities of their reasoning become dormant. They find it next to impossible to close their eyes and to sustain an idea long enough to analyze it intelligently. The consciousness rebels from the *unusual labor*. They prefer to consult an encyclopedia, a dictionary, a friend — anything but themselves. Consequently, more men are becoming followers, not leaders, even in their own private lives. They are intentionally wrapping up their fortunes with their ideas of those few upon whom the many have come to depend. They are loud in their cries for democracy, and yet unwittingly they contribute to the establishment of a dictator of thought, by suppressing their own power of reflection and reasoning.

Before this nefarious habit was formed, the average youth or the young man often found himself *soliloquizing* while perhaps walking down a country lane, lying beneath a tree, or even slouched in a chair in the privacy of his room. Perhaps there was something which mystified him. He began to talk to himself about it. That is, he wondered aloud. His wondering took the form of a self-interrogation. A voice within answered him. It was the self, reasoning, fashioning, and shaping the replies, the result of the challenging questions he put to it. Finally, as the conversation continued, he found himself listening to his own words. He was thrilled at the profound solutions that were engendered within his own mind. Sometimes answers came spontaneously, in a flash, *intuitively*. They caused him to wonder as to their source. Often he received answers to a question, through this talking to self, which put him to shame. He felt contrite that he had been content so long to misunderstand, or be mystified by something, when in a few moments through this dialog with self the clear solution came.

Since most of us did this kind of talking when we were young, why not go back to this habit of youth occasionally—take a half hour each day to *talk to self*. Ask questions of yourself as you would of another. Slowly at first, because you have grown away from the custom, the answers will come. Perhaps you will find yourself arguing with self. You may find yourself — the inner self — chiding the objective self. From the battle of selves will come clearer thinking and an independence from those sources to which you have been so bound for advice.

If you cannot take the time to be alone, to have this intimate conversation with self, you are a slave to the objective, the outer world. If you cannot have these mental conversations, these pros and cons, constituting a self-analysis, if you find it impossible to get into that state, you are as *abnormal* as the person who mentally resides entirely in the subjective world, and whom the world calls insane. No man is truly sane any longer, if he cannot alter his consciousness at will, that is, transfer it from within to without, and vice versa.

Faternally,
RALPH M. LEWIS,
Imperator.

Our Belief In God

Here is an interesting question from a high degree member of our Order who has been associated with our Forum circle for many years. He presents us with the following thought: "Recently, in my company, the statement was made that if you believe there is a God, there is a God, and if you believe there is no God, there is no God. I disagreed but could not find an answer. Will you please comment on this in the Forum circle?"

In the first place, let us be reminded that everyone has his own personal interpretation of God. This God will be the result of environment, guidance from others, religious creeds and doctrines to which one adheres, one's personal studies, investigations and meditations, as well as a great many other conditions and circumstances.

As one progresses through life evolving and developing his understanding of the laws and principles of the Universe, his understanding and interpretation of God may change many times. On the other hand, his original conception may simply be strengthened and his belief and faith greater than ever before.

There are those who drift from one religious order to another ever seeking the answers to their questions and thoughts regarding God and the Universe. Each change one makes brings about a change in one's understanding and conception of God.

To say that if you believe in God there is a God, and if you do not believe in God there is no God, is not sound argument. It is the equivalent of the native deep in the jungles of Central or South America who has never seen an automobile, stating that there is no such thing since he has never seen one and, therefore, does not believe in it. You cannot obliterate or put out of existence a thing or condition, a law or principle, simply by your lack of belief in it or your failure to understand it. You may not believe in the law of gravity, but your refusal to believe will not prevent your destruction by this law if you jump from the roof of a ten-story building or throw yourself over a precipice into the canyon below. You may not derive any benefit from the existence of a thing or condition because you refuse to believe in it, but those

who do believe can understand and enjoy personal happiness from their understanding.

A blind faith and belief in God is not necessarily advocated, and yet to derive the greatest benefit possible from knowledge of God's laws requires the first premise that there is a supreme law, a divine mind, a God, personal or impersonal, that is greater than man and all earthly beings. Without such a premise you can never know God or attune to the divine laws of the Universe. Such a premise requires a degree of blind faith and belief, but this is eventually changed to deep understanding and knowledge.

There have been hundreds of creeds and religious dogmas expounded and preached to the peoples of the world since the beginning of self-consciousness in man. Probably the earliest conception of a superior being that occurred to primitive man was that of animism. This conception was probably world wide, wherever primitive man roamed in search of food and shelter. This animism was a religion and man believed in it just as sincerely as the present-day Christian believes in the Immaculate Conception. A later belief is that of polytheism or a belief in many Gods, such as a God for each of the seasons, a God for the crops, a God for rain, a God for the sun, a God for the moon, and a God for reproduction and, in fact, a God for every possible condition that had a bearing upon man and his relationship to the Universe.

Due to the influence of the great king of Egypt, Amenhotep IV, who has been proclaimed by eminent authorities as "the world's first thinker," there is today throughout the civilized world a universal belief in a one single God, ruler of all, just, kind, omnipotent and omnipresent. Yet there must be many tribes of so-called uncivilized peoples who still hold to a belief in many Gods and who still perform rites and rituals to appease the Gods and invoke their blessings. Would we say that since such tribes do not believe in our own particular God that our God does not exist? And yet, on the other hand, we would not say that although we have evolved above polytheism and no longer believe in it, it is still possible that the primitive tribesman is right and that there are many Gods. Rather we would say that the tribesman is right to believe in God but that his conception is primitive, that actually only one God con-

trols the Universe and the conditions which the tribesman attributes to many Gods.

The person who made the statement that God *is*, only if you believe he is, has attempted to intimate that God is only a reality and has no actual existence. We are, therefore, taken into the realm of actualities and realities. To the individual only that which he can realize and know has any existence to him. Consequently, it is only our realities, or that which we realize, which has any effect upon us whether actual or not. Therefore, without a realization of God, an understanding of God, either direct or through his works and manifestations, God has no effect upon us.

It so happens that with self-consciousness and awareness, we all have a realization of the manifestations of God. Many will have a different term, word, or expression for it, but changing the word will not change the manifestations. It is obvious that we cannot deny that there is a greater law in the Universe than man, and as we have stated, everyone understands this law in his own personal, perhaps peculiar to some of us, way. Can we not see, therefore, the beauty, the logic and sound philosophy of the Rosicrucian interpretation: "To Rosicrucians there is but one God, ever living, ever present, without limiting attributes or definite form of manifestation"—it is the God of our hearts, a phrase found throughout our ritual and meditation practices. The God which we conceive, of which we can be conscious, which sooner or later manifests in that strange intimacy within us, becomes the God of our hearts.

Rosicrucians are of many creeds and religious faiths in all parts of the world, but there is absolute unity in this one idea of God, the supreme intelligence, the divine mind. In ancient rituals we find this as part of the Rosicrucian Pledge. "Man is God and son of God, and there is no other God but man." But this has a mystical meaning and is not to be taken literally. We repeat the famous statement of Max Muller. "There never was a false God, nor was there ever a false religion, unless you call a child a false man." When the so-called heathen prays to or worships an idol, he is not worshipping a false God, but rather a false interpretation of the one true living God, the God that he is trying to idolize, attempting to interpret, the God of his heart.

Are Mystical Exercises Dangerous?

Occasionally fratres or sorores write that since trying some particular exercise in the monographs, they have experienced nausea, fatigue, vertigo, or some other slight affliction; consequently they become alarmed and wonder whether the mystical and psychological exercises which they are requested to perform are potentially dangerous.

It is quite natural that if we have been experiencing no particular discomfiture and then apparently are taken suddenly ill, we seek to determine the cause. There are two ways to determine the cause of a physical distress. One is to have a proper diagnosis of the symptoms by a physician of one of the recognized schools of therapeutics. This constitutes a *scientific inquiry* into the nature of your condition. The other is to begin to speculate on the cause. Such speculation takes the form of attributing responsibility to any new activity or change in routine. This kind of speculation is a form of *superstition*. It is characteristic of the reasoning of a primitive mind. Actually we have known of some persons who were so presumptive in their thinking — or lack of it — as to conceive a series of business reverses as due to their AMORC membership. Since such adversities began about the time of their affiliation, to their minds, the parallelism of the dates suggested some connection.

Each mystical exercise, no matter what its nature or in what degree of the teachings it may be found, has been subject to test personally by the Emperor. Likewise, more often, every officer of the staff, as well as hundreds of members in this jurisdiction and abroad have tested it before it has been proposed to the general membership of AMORC. In fact, the major portion of the fundamental experiments of the Rosicrucian teachings have been a part of the official teachings of the Rosicrucian Order in Europe for many years before they were introduced in the Western World. Consequently, if there were anything inherently wrong in such exercises it would have been revealed long ago and they would not have been continued. Furthermore, no single important experiment incorporated within the monographs of AMORC has ever been deleted, either because it was found to be ineffectual or harmful.

On the other hand, at times an individual will try an experiment, follow the instructions as given very carefully, and subsequently will experience some minor suffering. In such an instance, there can be no doubt that the experiment contributed to his illness, if each time it is repeated the same results are experienced. Does this seem incongruous? How can that which is not harmful, nevertheless, be the cause of his discomfiture? The answer is that the member attempting the exercise was considerably sub-normal in health, or in such a severe condition of health that the exercise taxed him too greatly.

For analogy, I think we will all admit that inherently there is nothing dangerous to one's health in walking up a flight of stairs or in bending over and touching our fingers to the floor, however, if one is suffering from a cardiac or heart ailment, most certainly they should not indulge these ordinary innocent acts. For example, one of the Rosicrucian exercises that causes some few members discomfiture is that concerning deep breathing. Normally deep breathing, so long as the breath is held as long as it is comfortable, is healthful. On the other hand, a person with a very weak heart may experience vertigo or nausea after attempting it. The reason is not to be found in the exercise, but due to their sub-normal condition. A person not suffering from this ailment derives much benefit from these breathing exercises.

If you know your physical condition is one that would be strained or taxed by such a breathing exercise, or by any physical exertion, do not attempt it. If you do not know your condition and if immediately after the exercise you feel discomfiture, *cease that particular exercise immediately*. Furthermore, that is sufficient warning, or should be, for you to have a thorough examination to determine the state of your health. However, any illness you may experience days or weeks after a Rosicrucian exercise has absolutely no relation to it and it would be a rank absurdity, if not a superstition, to imagine it.

Remember the developments which these mystical exercises are intended to engender are *psychical* not physical. The psychic development may take a long time, but any physical response from them is immediate. A headache, an attack of dizziness, a pain in the eyes cannot intelligently be attributed to a sanctum exercise begun or performed a

week or a month ago. Sometimes when persons suddenly seem to develop an illness and they start to conjecture about it, and grope around in their imagination for the cause, they presume that they may have overdeveloped or excessively stimulated some psychic center. They conceive that they may have acquired an excess of some *mysterious power*, which, uncontrolled and not understood, is working havoc within them. Such an attitude of mind indicates the fear which the student has of the mystical exercises, the lack of confidence in them, born of ignorance. It reveals that he has not thoroughly studied and comprehended those monographs with their explanations, preceding the exercises given.

In working with mystical laws, you are using Cosmic principles to produce divine manifestations. Such forces are creative. They are not trying to ensnare men and women, like some malevolent being conceived by a savage. Actually when persons think that they are playing with highly unreliable powers when conducting mystical exercises, they are confusing mysticism with the superstitious practices of black magic. A person who may overindulge in a mystical exercise, cannot, by that overindulgence, violate any Cosmic principles and he cannot produce any dangerous, inharmonious condition within himself.

Suppose an exercise calls for concentration for a period of three to five minutes to obtain a certain result. Continuing beyond that time produces no added psychic results, advantageous or disadvantageous. It might produce a temporary headache, just as possibly would viewing a long motion picture or any other similar strain. Sometimes members deliberately ignore the instructions in the monographs with respect to the period of time and frequency that an experiment or exercise should be conducted. They believe that if it is stated in the monograph that certain results can usually be obtained by doing the exercise ten minutes, that if they perform it for an hour, they can achieve six times the benefit. Most mystical exercises constitute a *specific procedure*. In other words, so much time is required to elapse before results are to be had—if at all. Prolonging the period is useless. For analogy, if it requires twenty steps to take you to your front door to see whether the delivery boy has left your evening news-

paper, if the evening paper isn't there, walking twenty steps further beyond the door isn't going to make the newspaper appear.

Frequently we hear of persons who have gone insane from indulging occult practices. There are a number of such cases in mental institutions. Then, after all, are occult practices dangerous? Investigation has shown the cause to be one of two reasons. First, and primarily in the majority of such instances, the occult practices of such individuals were not concerned with true mystical principles. More often they were the result of ignorant, primitive abnormalities, which every true occultist campaigns against. A great many of such unfortunate persons have been victims of charlatans who taught them a conglomeration of perverted Oriental magical rites, dangerous to the health of the mind, merely to exact tremendous fees from them. Others have been simply people who were grief-stricken and have sought to communicate with some departed beloved personality. They have, through the machinations or ignorant practices of some "clairvoyant," indulged idiotic rites, in good faith, which ultimately resulted in weakening their minds. The individuals responsible for this have gone their way and left their victims behind.

Often AMORC has been accused by some persons as being *unfair* and *unkind* when we have warned against following individual teachers who have no background of a reputable organization, or very definite connections. That is why in our literature and in our advertisements, we use the phrase, "The Institution Behind the Organization," and then in connection with it usually show a panoramic view of Rosicrucian Park and some of its buildings. By that picture, we are trying to convey the idea of the stability and the dependability of the Rosicrucian teachings and of the Order itself.

Second, there are persons who are mentally ill, or are unsound of mind before they enter a study, and the slightest concentration, whether on philosophy, law, or stenography is too much of a strain and they become insane. Most certainly, no system of study, whether it teaches metaphysics or insurance can be held responsible for such results, when the person revealed no symptoms of his mental state previously. Psychiatrists will tell you that six out of ten persons who are insane have a religious complex. From

talking with them, one would presume that religion was responsible for their unfortunate condition. The fact that millions of religionists are quite sane proves otherwise. It is because many mentally weak people are extremely emotional and are drawn to religious studies when on the verge of insanity. The same may be said of mysticism, metaphysics, and philosophy. They, like religion, are not responsible for such unfortunate incidents. Those persons who claim otherwise are prejudiced and cannot support their unfair criticism statistically.—X.

Everyday Relativity

A frater arises to ask this Forum the question, "In a recent monograph there is one thought I do not understand and that is that the outer wall of living cells is negative. If that is so, how can the cells group together to form tissue, for example, or other matter? We know, and it is a law, that like polarity repels like."

In the particular monograph to which the frater refers appears this statement, "A cell is the earliest form of living matter; it is a small globule, either solid and opaque, or solid and transparent; it is slightly elliptical, having an outer wall or coating, vibrating with a *negative* quality, and a nucleus in the center, which, vibrating with a *positive* quality, invariably conforms to the manifestation of a perfect circle or sphere." Consequently, it would seem inconsistent that two cells could be attracted to each other if their outer polarity is identical. According to the established law, it would appear that such cells should repel each other. However, if that were so in fact, the actual process of growth by accretion would not be possible.

What must be realized is that both *negative* and *positive*, as polarities or as a vibratory condition, do not have a fixed content. To be more perspicuous, all negative states are not alike; also, neither are all positive ones. What at one time by its function, its phenomenon may appear negative, in relation to some other condition, may manifest as quite positive. The outer wall or membrane of a cell is negative in *relation* to the vibratory nature of the nucleus or center. However, the same membrane, by contrast, may be *positive* to another cell the radiations of

which are stronger. Consequently, the two cells can unite.

This brings up the question, what is meant by the negative or positive content of anything? In various phenomena which manifest dually, each of the aspects has certain definite characteristics by which it can be known. This is to be found in electrical batteries, magnets, electrical currents, et cetera, to which the terms negative and positive are applied.

It would seem, then, that there is no real definition for determining what is negative and what is positive, and that the terms are arbitrarily assigned for identification of differences only. Actually this is not so. In the lower Rosicrucian Temple Degrees, we distinguish the different polarities of *spirit*, the underlying energy of matter, by the mathematical content of their vibrations, namely, whether the vibrations are even or uneven in number. However, there is a broad philosophical definition for the positive or negative quality of any substance or condition. It is *the positiveness of a thing or condition constitutes the maximum of its nature*. To further define, the full and absolute nature of a thing or condition is its positive state. If a thing or condition is capable of exceeding its present state, then it is not positive but *negative*.

What, as a homely analogy, is the positive state of a liquid quart container? It is its full capacity of a quart of any liquid. That, then, is its *maximum nature*. One can expect nothing more of it. Obviously, any less than the utilization of the full capacity of the quart container is a negative aspect of its possibilities. Suppose only 16 ounces of liquid were placed in the quart container. Its negative quality would be 50% or just half of the possible maximum capacity. Then, if we poured the contents or the 16 ounces into a pint jar (which holds 16 liquid ounces), the former negative quality would now become positive because it would constitute the maximum capacity of the smaller jar.

We are apt to think that relativity is some strange, extremely complex working of nature that only geniuses can understand. Relativity, when applied to certain aspects of natural phenomena, is difficult to comprehend because it can only be presented by means of involved mathematical equations. On the other hand, there are simple demonstrations of relativity in our everyday affairs, but we

are unaccustomed to thinking of them in that light. If we come forth with the definite statement that as human beings we are incapable of discerning the absolute fixed nature of anything, then relativity looms large and it becomes more understandable.

Reality, all that we identify by name, form, and quality, and that seems precisely the same each day and century, is actually *unknown* to us in its pure or absolute state. Before we become conscious of any reality, no matter how common it is to us, there are one or many media constituting an intermediate agency that brings it to us. For example, an apple is red; it is round; it is sweet; it is fragrant, we say. Each one of these qualities goes to make up the simple whole, the idea we have of it in our mind. But what truly is the apple? We perhaps may never know. We never perceive the apple directly. The impulses, the vibrations which actuate our eyes, sense of smell, and taste stand between us, that is, our sensations and that something which gives off those impulses. To a color-blind man, the same red apple may be green. To a dog it is gray or really colorless.

Everything of which we have knowledge is perceived, known, or understood partially or wholly through something else. Nothing stands in direct connection to or as contiguous with our consciousness. We know of no *absolute* being in the universe. Everything seems as it is, because of this or that or something else. If we change the relationship of things and conditions, we alter their nature to ourselves at least. They become something quite different to our comprehension.

Another frater asks a question which is related to this subject. He says, "If there is no sound when a tree falls, unless somebody is present to hear it, as our monographs explain, am I correct in my supposition that there also would be no tree visible unless someone were present to see it?"

He is correct in his supposition. There would be no tree, as the human eye perceives it, without the eye being there. The eye perceives visual impressions, light waves, which in the consciousness are translated into form, dimension, and color. There is some actuality in the forest, some substance, thing, or condition, whichever term you wish to use, which gives off the vibrations and which so filters the light waves as to cause us to perceive visually a tree—when the eye is there

to receive them. When the eye is not there, the actuality, whatever it is, still persists, but we can never know what it is in its absolute state—if it has an absolute nature.

When, for further example, the light grows dim in the forest, as dusk approaches or the forest becomes more dense, the individual tree seems to lose its colors, the whole becomes more or less a silhouette. Even some of its branches are no longer discernible. This further proves that our different mental pictures of the tree are *related* to various conditions. We are not quite sure which perception is the real tree, or if there really is a true state which represents the actual nature of the tree.—X.

Spirit and Gravity

A Frater refers to a statement made in our teachings to the effect that it is only the laws that Man makes that Man can change. Fortunately, the laws which most affect humanity as a whole are Cosmic laws and laws which Man must learn to live with instead of trying to replace.

One of the most universal laws in the universe and, at the same time, one of which we think of rarely is the law of gravity. When we do consider this law we consider it in terms of its action upon us; that is, it might be safe to say that as human beings, we think of a center of force located somewhere in the interior of the earth that holds everything on the surface of the earth to that particular planet. We compare gravity with magnetism in that we are familiar with magnetic attraction of an ordinary magnet. For example, holding a piece of metal in immediate connection with the magnet itself in a form that can be released only by applying more energy than the magnet itself exerts. As human beings, we think of all the material that is on the face of the earth as being held to the earth in just the same manner as a piece of metal is held to a magnet.

Man has tried to overcome the law of gravity and he is egotistical enough to believe that this has been done to a certain extent in the modern inventions having to do with various types of aircraft. However, this is not true in the strictest sense of considering this force. It is merely the acknowledging and use of the law of gravity that makes possible all types of air transportation. In other

words, modern air transportation is an example of where Man has cooperated with Cosmic law whether he acknowledges it or not. This same principle can be applied to all Cosmic laws from the standpoint of us as individuals. We find that apparently many of the laws of the universe operate in a manner that limits us just as the law of gravity limits our movements in the universe, but as Man has shown his ingenuity in applying his knowledge of the law of gravity in such a way that he can apparently minimize its affects by leaving the earth's surface to a limited extent, so Man can learn to work with other universal laws in such a manner that he is able to overcome their strictest limitations and direct his efforts in such a manner that he is using the very principles which would apparently seem to bind him. This, in short, is a statement of one of the primary purposes of Man's existence on the earth; that is, to learn to live effectively and purposefully in his environment.

The law of gravity like all other laws in the universe can be found manifesting on a much larger and much smaller scale than immediately is apparent. It is the law of gravity that causes the planets to maintain their relative positions to the sun. It is the same law of gravity that causes the sun and its complete solar system to maintain its position, in turn, to the other bodies existent throughout the universe. Its action is so definite that Man, even with his limited understanding of its entire significance, can be observing and recording these observable facts be able to predict the position of the heavenly bodies at points far distant in the future with a very high degree of accuracy.

In the beginning of these comments I referred to the fact that we consider the force of gravity as localized within this earth. We have seen and of course we really know that this is not true because it is the law working throughout the universe, but, nevertheless, we do not even take this observation as seriously as we should because this same law actually is working through the most minute particle of matter as completely as it works in the largest of the bodies making up our universe. We are taught that the negative and positive manifestations of the universal force that reach our planet are of two kinds or bring about two different manifestations—matter and life. In other words, they are the

vital life force and spirit. Spirit is defined to us as that force which manifests itself in matter in the form of cohesion and adhesion. In other words, it is the force that causes matter to be in the form perceived by our senses. Without spirit nothing would hold its shape, to put this principle in a popular and easily stated form. A solid object, such as a rock or stone, if spirit were not present, would simply cause to exist as one solid object and dissipate itself into the universal spaces. The general misconception upon the part of everyone, and, in fact, a misconception which exists in our every day thinking is that this spirit force is independent of other forces, whereas in reality, spirit and gravity, for example, are one and the same thing.

There is no point in the earth that is the center of gravity in the sense that some object like a big magnet lies at that particular point. The force of gravity in the earth as a whole is the expression or the existence of spirit in every atom that goes to make up the entire earth. Gravity exists in the forming of this spirit energy in the smallest object that you may have in your hand. It is the combination of the spirit forces in all objects of all segments of the earth that make us the entire force of gravity throughout the universe. The larger the body the more spirit energy we find compressed or existent within the whole body. Therefore, when we consider in terms of the relative strength of gravity in the moon, the earth, and the sun, we would realize that the gravity on the moon would be less than that on the earth and on the sun more. In other words, putting this in terms of our knowledge and experience with weights and movements, a human being on the moon with very little energy could probably jump many feet into the air, while on the sun he would probably be unable to even move any muscles in his body because of the gravitational forces. On the earth our body is built in accordance with the size of the earth so that it adapts itself to the particular gravitational force of the earth.

The whole purpose of this discussion is to help us to realize that the universal forces with which we deal and which are manifestations of Cosmic law are operating throughout us and throughout the universe. We can neither deny their existence nor can we escape these laws. We must realize the manifestation of the forces of the Cosmic in the

smallest particle as well as in the largest body.—A.

Applying the Patron Fund

Many months ago, in fact the time that the United States entered the present war, it became very apparent to the administrative officers of the organization that something drastic had to be done to materially assist many members to maintain their membership, due to circumstances beyond their control. For years, as we all know, there had been a gradual increase in expenses, even before the present World War. The price of paper had climbed, the cost of office machinery had increased, the labor scale had increased, and yet the dues of AMORC were fixed at the same amount and had been for nearly fifteen years. When members in foreign countries were suffering due to the exchange, that is, the more or less devaluation of their money, it became impossible for them to pay the difference between the value of their money in their own country and the value of it in the United States. In some lands it would have meant that they would have had to pay dues amounting to the equivalent of four or five dollars a month.

Due to the trying times, these members were desperately in need of the continuation of the helpful teachings of the Order, the inspiration derived from them, and the useful principles they could apply. To have severed their membership without at least attempting to partially help them would have been un-Rosicrucian. On the other hand, looking at it from the purely practical point of view, obviously the organization could not continue to carry those individuals or pay the great differences in dues month after month. It would have been too great a strain. Then, again, in some countries the situation was even more severe. At the outbreak of the war, the governments of those countries put a complete embargo, a stop order, on the exporting of all dues or moneys out of that country. Consequently, those individuals could not pay dues, and it would have required the organization, the Grand Lodge of AMORC, to carry the load of all printing, postage, correspondence, and the multitude of other expenses incident to maintaining membership without any financial assistance from any source.

And so we made an appeal to our members —to each of you—to voluntarily become a Patron, that is, to increase your dues 50¢ month if you would, which money would be used, first, to help members in foreign countries, to carry their dues and make up the differences in exchange for a reasonable length of time; second, to help the organization meet the greatly increased price of materials and operation, since there had been no general increase in dues. We are happy to say that the great majority of the membership responded; and further, of that number, a great many still continue faithfully to keep up their Patron dues. Of course, some contributed the additional 50¢ one month, and then never again, which was hardly of any help at all.

Now we come at this time to report to you on the manner in which the money of this Patron fund, has been and is being applied:

1. Applied directly on the dues of members, unable to pay, in military service of the United Nations, or upon the dues of members who are limited in the exportation of funds because of government restrictions.

2. To compensate the organization for differences in exchange rates between countries, and thereby permit members to submit their funds at par, that is, at the value of the money in their country. For example: The funds submitted by the members in Canada.

3. For the payment of special war taxes levied by other governments. For example: We are required to affix, in advance, exchange tax stamps on each piece of literature entering Canada, as well as the "Rosicrucian Digest" entering Canada.

4. For giving special help in the maintenance of membership to those residing in the British West Indies, where the exportation of funds is absolutely frozen. Even those who have money are not allowed to send it out of the country to maintain their membership.

5. To help meet membership dues of members resident in England, where the exportation of funds is limited.

Although, as said, this fund likewise was to compensate for the greatly increased expenses of operation, so far it has not been used for this purpose. Ultimately this may have to be done; but if it does not become necessary, then any balance that may exist,

that has accumulated, will be used as a *rehabilitation fund* at the conclusion of the war.

You must realize, I am sure, that the Rosicrucian Lodges and the Rosicrucian activities are not only disorganized in many of the occupied countries of Europe, but that the Rosicrucian Order, materially speaking—its Lodges, its properties, and its paraphernalia—have been seized and destroyed, and all that exists of the Order in such countries is the zeal, the light, and the desire that still burns within the consciousness of its members—those who still live. When the war is over and those people are liberated, they will need some receptacle in which their light may burn, some place where they can meet, and some financial assistance to get those few material things necessary, that the Order again can grow and carry on its mission.

From a legal point of view, constitutionally, the Order in this jurisdiction is not obligated to support or to rehabilitate the Order in other jurisdictions. But let us not forget that we are a brotherhood—not a brotherhood just of the United States, or just of North and South America, but a brotherhood in purpose of men and women throughout the civilized world. If we have a loaf of bread, it behooves us to help appease the hunger of those who have none.

Therefore, at the conclusion of the war, such funds as may still exist in the Patron Fund—*providing each of you continues to support it*—will be used to do printing in some of these lands, to help them to obtain regalia, to rent and furnish a Lodge room, or to distribute literature for them, to establish and maintain for a brief period a temporary office for inquirers, to conduct certain dignified propaganda to allow the depressed peoples of Europe to know that there is such a vehicle as the Rosicrucian Order to which they can tie fast and ride forward to a better future.

That is the future plan of the Patron Fund, provided, of course, I repeat, each of you continues to be conscientious in your obligations and keep up that small contribution of 50¢ or whatever amount above that you can contribute each month in addition to your dues. It may constitute a small sacrifice now, not as much a sacrifice, however, as it would have been a year or two ago for some of you, but while you can contribute do so faithfully, because the statements made above have

shown what has been done with the money you have contributed, also what will be done with any money which may remain in the fund.

I would like to add also that at this forthcoming Convention, as at past Conventions, committees *voluntarily formed* by members will examine the books and financial records of the AMORC Grand Lodge. Any member, regardless of what degree of the Order he is, has the privilege of being a member of such a committee. In fact, we urge members to organize themselves into such committees, in order to make such investigations they desire, and to submit a report of their findings to the Convention for the approval of the delegates and members. Such reports are on file here, and may be examined by any active member at any reasonable time. Such committees will be urged this year to examine into the Patron Fund, and see the manner in which *your contributions* have been recorded and to see that they have been disbursed in a manner that conforms to what has been said above.—X.

Another Forum Experiment

Again we wish to thank the members of our great Forum family for their kind support in sending reports on their Forum experiments. Remember, we repeat, you are doing a pioneer work. Your findings will influence our including these experiments, which are based on natural and Cosmic laws, in the official teachings of AMORC. Each report you make will be read and analyzed by myself. Please, however, do not expect me to personally acknowledge each.

Now for the next experiment and mystical exercise. Have you ever had a *monition*? That is, a sudden intuitive flash in the form of a question, and its right answer simultaneously? Perhaps the experience may have been the realization of a definite problem and, concomitantly, the solution to it. You may reply to this question, "Well, often I have taken a question or a problem to the Cosmic, as taught in our monographs, and sometimes immediately, or subsequently the answer or the solution would be forthcoming." However, that is not what we are referring to. In such an instance, you first consciously created your question, or the problem developed

objectively out of your affairs and then you took it to the Cosmic Mind for assistance.

What we have reference to is that the consciousness of the problem or the question is as unfamiliar and as unexpected as the answer or the solution that you received. In reality, you had previously never given thought to the question or the problem. To put it even more simply, almost everyone has heard someone say, "Strange, you know an important question just came to my mind and the effective answer as well. If I only knew someone who had need of such information, how useful it could be to them." I, and perhaps you, have often also heard persons say, "You know, if I were in this or that business, I would overcome that problem with which they are faced, by doing so-and-so." Then they go on to relate an outstanding, very practical solution. You know that the business and its problem is quite distant to their occupation, that is, their everyday calling. You ask them, "What ever made you think of such a problem? It does not immediately touch your life or affairs." They will most obviously reply, "Really I do not know, it just dawned upon me, or rather it came as a flash."

What happens in such cases is that usually the individual does nothing further about his experience. He either merely relates it to a friend, or keeps it to himself and eventually forgets it. The answer or the solution would be extremely helpful to the person or the concern who is in need of it. In fact, the question or the problem realized in such an experience is usually so very definite in all of its details that by its nature we know just what people, perhaps not by name but by their circumstances, or what institution or business organization would be most benefited by the knowledge we have received. However, as said, the average person does nothing about such experiences, for he is hesitant to offer advice on that of which he is not known as an authority. Then again, he may feel that the proffering of such information, unsolicited, may be offensive to those whom he thinks may not be in need of it, even though it would seem as though they should have it. These conclusions by one having such an experience are false, as we shall see.

Let us start from the beginning to understand these mystical laws and principles involved in this experiment. In the Cosmic

sense, we human beings are not puppets, we are dual beings. In addition to the physical, outer self as we know it, with its functions of growth, assimilation, reproduction, locomotion, etc., there is also the inner self, the soul, with its Divine Consciousness, which makes us self-conscious beings, able to see and to know the workings of the Cosmic. Our soul has its attribute of mind as well as the body has the organ of brain, and these make it possible for us to think, to evaluate our world, and to adjust ourselves to other Cosmic creations about us — men and matter. Consequently, it is futile through prayer, petition, appeal, or any method, to expect Cosmic intervention in our temporal affairs, to the extent that the Cosmic will do those things for us which lie within our own provisions.

If, for example, we are very much in need of employment, no matter how sincere we are and how pathetic our appeal, the Cosmic will not lay in our laps an invitation to a job or a position. If the Cosmic were to function in that manner—as unfortunately so many believe—it would be really contributing to the disuse, to the atrophy of our faculties and powers. Why should we be capable of visualizing, imaging, reasoning, and marshalling our thoughts, if it were intended that the Cosmic do all of these things for us, merely upon our petition. The Cosmic is not a genie, whereby, by the mere waving of a wand, our every wish is fulfilled. If we have truly tried to help ourselves and have had no success, an appeal to the Cosmic will result—if we are worthy—in an intuitive or Cosmic message, outlining the procedure by which we can obtain or do as is necessary for us. In other words, the thing desired has not been provided by the Cosmic. Rather, the way has been delineated for us. It still requires our initiative and individual powers to bring about the final result. We grow stronger because of it; this would not be so if nothing further were required of us.

Sometimes that Cosmic revelation, the procedure disclosed, requires our communicating with a certain organization, or calling upon a person in a certain line of work, because they can best help us. Furthermore, if two persons are equally in need, that is, they are equally in need of the same solution of a problem, or a problem which is quite similar, and they appeal to the Cosmic, the solution may not be the same for each. The procedure for the

solution, which the Cosmic implants in the consciousness as a suggestion is always commensurate with the intelligence and the experience of the individual. After all, is that not logical? No two people are intellectually alike, nor have they had identical experiences in life. A procedure Cosmically proposed to one person might not be thoroughly comprehensible to another, even if his problem were the same. Consequently, the Cosmic puts us in touch with those circumstances, events, objects of knowledge, and people who can best assist us.

However, there is another side to this matter. It obviously would not be sufficient to Cosmically inspire Mr. Jones with the idea of calling upon Mr. Smith, who has the information needed to solve his problem if Mr. Smith would not cooperate. Such would be an ineffectual process and certainly the Cosmic is capable of bridging any possible oversights such as humans would make in their thinking. Therefore, an essential requirement is that all parties concerned with the Cosmic plan—the recipient (the one to get the benefit), and those who are to help—must be made aware of their particular part.

Rosicrucian members, business men, for example, who have been laboring with a problem of vital importance to their welfare, and perhaps humanity's as well, have finally turned to the Cosmic as a court of last appeal. Eventually, perhaps during one of their periods of meditation, they would receive, as an intuitive idea, a solution in the form of a plan to follow. The plan might require that they call upon a man connected with a certain industry or financial group. This they would do, and after outlining their proposal to such an individual, to their amazement, he would say, "You know, it is *perhaps a coincidence* that very recently I have been thinking along those same lines. In fact, I have been going over in my mind many of the very things you propose. Therefore, I am interested and will be glad to further entertain your ideas." Was it, after all *just coincidence* that the needed man, the one who could help was in sympathy with the idea and had been recently thinking about it? Not at all. In the Cosmic plan, such an individual was selected to play a part. Consequently, he was Cosmically made to think about the problem. When the one who needed aid called upon

him, he was mentally prepared and in the frame of mind to assist him.

Can you now begin to understand why some men and women, all of us at times, intuitively receive impressions of questions, with their complete answers, or a problem with its final solution, even when we have not sought them? It means that we have been Cosmically selected because of our particular reasoning, background, or experience, to help someone else. It matters not whether we are in a business related to the answer or to the solution of the problem. The fact that we are capable within our objective thinking, of forming the right answer or the right solution is the reason we have been Cosmically ordained to *serve*.

Usually such a problem and its answer or solution remain very dormant in our consciousness for several days after it is first registered. If, after 72 hours of such an experience, no one communicates with you in person, or by letter, telegram, cable, or telephone, then it becomes your moral duty to offer the results of your experience to those who need it. You will always know, not by name perhaps, but by the nature of such a Cosmic revelation, the kind of people, institutions, or concern to be best served by it. When approaching them then, do not say that you have had a Cosmic urge to do so, or have been Cosmically inspired, merely formally, in writing or in speaking, state that you have an idea which you think will be useful to them and you are happy to offer it *freely*. Then clearly set forth the idea as it was given to you, and you have rendered your Cosmic service. However, you will be Cosmically rewarded. Such ideas received in such a manner are usually so needed and so beneficial to the one who receives them that he is extremely grateful. He will express his gratitude in some material or other way which you are entitled to accept. But never ask for compensation. Mystically, this principle can be entitled "*The Cosmic Law of Service*."

Each night before you retire, rather just before falling asleep, while in a transitory state, namely the borderline between the states of objective and subjective consciousness, say to yourself: "*I offer myself to the Cosmic, in accordance with the law of service. May my powers of mind, the attributes of my being, be used where they may best serve.*" By doing this, you are offering your-

self to the Cosmic, through the suggestion made to your inner self, which is always attuned with the great universal Cosmic Mind.

Perhaps the next day, or maybe even months later, you will experience some unusual question, with its answer, or a problem and its solution while you are in meditation, or even going about your affairs. Sometimes this may come even the next morning. At the first opportunity, after having such an experience, write down the details; then wait for someone to call upon you or even to casually ask you the question, the answer to which you now have, and then give it to them. If no one comes to you, then do as directed above.

Try this experiment soon. You will derive satisfaction from it, from this law of service. Furthermore, it will open up opportunities to you. The Cosmic does compensate.—X.

The Akashic Records

A Soror from the Southwest asks this Forum: "I would appreciate being given a greater understanding of the Akashic Records, where (I had heard said) is recorded all that ever was or ever will be. How does one correlate a comprehension of this with a comprehension of the creative power of thought, the directing, free choice, etc.; or does one look upon these records as upon the keyboard, upon which it might be said is the tone of every composition that ever was played or ever will be played?"

The Soror has written the answer within her own question. The Akashic Records is a mystical and allegorical term depicting the indelible records of all events, circumstances and happenings of the past and of the future which exist in the Cosmic Consciousness. Since the Cosmic Consciousness, or the Intelligence of God, as a source and as order, is the ever constant cause of things which are and which will develop, all things are inscribed therein. The Cosmic laws are the moving spirit of the Consciousness of God. In other words, God or the Divine always *is*; that is, it is substance. But it is the Consciousness, the thought or intelligence of God, if you will, which causes this substance to assume the variations of which we are conscious. Consequently, this moving, indeterminate substance, the Consciousness of God, is a potential of all things—that which is, which has been, and which will be.

Since in the Consciousness of God time does not exist, that is, there is no division between past, present, and future, but instead, there is but a graduated scale of becoming, of change, one thing into the other, nothing, therefore, actually is, to the extent that it has any degree of permanency. It is only the confusion of our finite minds that causes us to think of something as being arrested, as being at rest, and causes us to say that *it is*, or to think of the present. The Consciousness of God, therefore, is a kind of plenum—it is full with everything. The mystics of old referred to this self-sufficient state, this complete substance and knowledge, that is, intelligence for manifesting itself in every and all ways, as the *Akashic Records*. The word "Akashic" is derived from the Sanskrit word *Aska* which, in the Sankhya philosophy, means indeterminate essence such as space or ether.

The Soror propounds the question that if all things are determined by, or are potential within the Cosmic Consciousness and the Akashic Records, how can we reconcile that with our ability to individually create, seemingly at will. In other words, if everything will eventually come to pass, and is inherent within the Akashic Records, are we, as humans, actually bringing anything into existence when we think, plan, and create? If everything is within the Cosmic or Akashic Records, that is, already planned, is it not futile to attempt to marshal our sensible experiences and things of the world, to produce something? Why not let things just take their course?

We could reason this way, but it would be wrong in principle. We would be considering our intelligence as in competition with the Cosmic and since the former has more efficacy, resigning ourselves to what it might bring forth. When we plan and create, we are not so separate a being that we are actually reaching into the universe or our immediate world, taking hold of things, and fashioning them as a boy would reach into a basket to grasp an apple. We are a part of the great Cosmic Consciousness. When we think, the Consciousness of God is striving to think through us also. Especially is this true when we use the higher processes of our mind, not merely the ordinary objective responses to our environment. Man is himself, all of his faculties, his abilities to visualize, to

organize and create, a manifestation and a part of the Cosmic Consciousness. Therefore, whatever man does, he is doing because it is his nature to do so.

Man is free only to follow the dictates of his nature. When he brings an idea he has into manifestation, like an inventor creating some device, man is after all exercising those powers which were given him as a human, and which it was intended that he use. His consciousness that conceived the device is of the Consciousness of the Cosmic. It is bound to it, as all things of the universe are bound into one orderly process. The material elements which his mind utilized to further its ideas, and which became the finished product, the invention, were all composed of the elements of matter.

It might be argued that the final form of the invention was new. It could be said by some that it existed nowhere else in nature until it came to the mind of the inventor. Such reasoning, however, only brings us back to the point that you cannot separate the mind of the inventor from the Cosmic Consciousness. For analogy: You cannot say that the sun is an independent cause of growth and of light and of heat on our earth. Behind the sun there are the causes which brought it into existence. So, too, behind man are those causes which make it possible for him to create what he does. Since God and the Cosmic are the cause of man, then potentially within the Consciousness of the Cosmic, within the Akashic Records, exist all of those things which it is possible for man to bring forth.

On the other hand, if man did not create, if he presumed that all things would ultimately come forth without any attempt upon his part, he would be denying expression of Divine Consciousness through himself. The Soror implies, in a portion of her question, that if we contend that all things exist in the Akashic Records, and that they will eventually come to pass through or independent of man, we have a conception of *fatalism*. It is true, it is beyond man's power to prevent that which is decreed or written, allegorically speaking, in the Akashic Records. However, it is within man's power to make it possible to realize many of these things within his present cycle of incarnation by asserting his own intelligence and manifesting them sooner. Pure fatalism would preclude the possi-

bility of man in any way influencing the period of manifestation. In other words, fatalism would not only definitely establish that something had to come to pass, regardless of man's mental processes, but it would be impossible under fatalism for man to either accelerate or delay the happening. The doctrine of the Akashic Records admits of no such fatalism or limitations on man's divinely conferred powers of mind.—X.

Awakening Our Talents

A frater who has been a rather silent member of our Forum Family, now addresses this body. He says: "I know that in our Rosicrucian monographs exist the laws and exact procedure whereby we can awaken and develop our talents and latent abilities. Undoubtedly some of this information has been digested previously by me, but for the moment I am at a loss to organize it for use. What are talents? How are they acquired? And, most important, how can I organize any I may possess, and finally, how can I apply them to my living?"

Let us discard the conventional definition of talent. As an immediate beginning, to serve our purpose, we can say that talents are aptitudes which we display. An aptitude to most of us means general inclination toward something, such as, for example, mechanics, with perhaps more ability in that than in some other endeavor. This seems irreconcilable with *talent*, as perhaps you are accustomed to think of it. It is the habit to think of one having a talent as possessing such particular ability that he will exceed one who does not have the same inclination.

Let me use an analogy: There are two men; one is a prominent student of languages, a teacher of them, in fact; the other is a clerk in a large office. The clerk is restless in his work; he is fascinated with mechanical things. He likes to toy with machinery, engines, motors, and devices. Besides having that love, he displays a mechanical talent, an ability to do mechanical things better than anything else which he does. On the other hand, the other man, the linguist, has no particular interest in machinery or mechanics. Most certainly whatever he does mechanically is not equal to his linguistic ability. However, when by necessity he does devote his time to mechanical things, he can

accomplish more with them than the clerk who has a talent for mechanics.

In your own experience, you have perhaps known people who would have made fair attorneys or mathematicians, better than usual perhaps, because they excelled in those or related fields when called upon, but who nevertheless detested them and would do better in their chosen field. This belies the popular conception that one who has a talent always can achieve more with it than one who does not have it. A talent, therefore, is a *personal responsiveness*, a sensitiveness on your part to demands made upon your faculties or intellectual powers, a sensitiveness which exceeds any other you have, so far as creative ability or ability to accomplish is concerned. Because of that sensitivity, that instinctive and organic inclination on your part, the performing of all acts directly connected with it come easier for you. Since it is easier, that is, not so laborious, and since it satisfies you emotionally, you like it as well. It does prove that greater possibilities for you lie within the channel of *your talent*.

There are two ways of explaining this sensitivity of talents. The materialist's theory is that in certain cortical and association areas of our brain the neurons (nerve cells) are more highly developed, this development sometimes being a coincidence, and at other times a matter of heredity. However, the materialists are not in accord as to whether the predisposition or talents can be transmitted from father to son. Dr. August Weismann, whose works have become a classic on heredity, says "Gauss was not the son of a mathematician; Handel's father was a surgeon, of whose musical powers nothing is known; Titian was the son and also the nephew of a lawyer, while he and his brother, Francesco Vecellio, were the first painters in a family which produced a succession of seven to the artists, with diminishing talents. These facts, however, do not prove that the condition of the nerve-tracts and centers of the brain, which determine specific talent, appeared for the first time in these men; the appropriate condition surely existed previously in their parents; although it did not achieve expression." The point of interest in this statement is not whether the talents have been transmitted from parents, but that the "appropriate condition" can exist with some people and "not achieve expression."

The Rosicrucians have a mystical explanation for the possession of this sensitively amounting to talents, which we all have to a certain degree. The personality of the soul is distinctly separate in that it is not bound by family relationships, that is, each of our personalities are different, regardless of family connection. Cosmically, in other words, we are not ordained to pursue a life or profession similar to that of our parents, unless such is necessary to the evolvement of our personality. If it is our mission in life, that which we must learn, and the manner in which we must serve, then, of course, we may be inclined, through a predisposition, to do those things which our parents have also done; in other words, to follow the same pursuits.

In this incarnation, our parents are those who, by their training and by their association with us, can contribute best those experiences we need for the perfection of our soul's ego — the personality. However, we may have entirely different predispositions or talents than our parents. The talents are endowed on us because by the pursuit of those interests we can best serve the Cosmic and acquire those earthly experiences necessary for the rounding out of the soul's personality, the development of self. However, the Cosmic endowment of those talents is quite within the findings, in other words, within the explanations offered by the physiologists and psychologists. In other words, physically speaking, this endowment consists of the sensitivity of certain nerve-tracts and areas of neurons in our brains.

The mechanical process and the physiological aspect are quite necessary if we are to manifest talents, for, after all, talents are not something, even though the Cosmic intends them for us, that mysteriously descend upon us like a vapor from the heavens. They are physically and materially developed within us but the Cosmic has decreed the ones they shall be. This mystical and Rosicrucian principle concerning talents further confirms or is in harmony with science. Each time we are placed upon this earth plane, unless we have incurred a great karmic debt, we are caused to have such parents who will further our psychic development—the perfection of self. Consequently, our parents will be those whose native intelligence and sensitivity to the finer and nobler things of life and

those ends necessary for creating from their environment will be greater. The parents may not have the education nor the fame which the child will attain. It will be found, however, that they have those instinctive and psychic qualities which will contribute to the excellence in attainment of their progeny. A son, because of his oratorical ability and logic may become a famed attorney. His father may be a humble farmer, but it will be proven easily that the father has a keen intelligence and excellent reasoning powers.

Again, talent is not always related to intelligence, that is, the procedure of thought. Talent springs from certain emotional responses as well. A great depth of feeling, of compassion, of love, and the ability to express self musically, for example, is as much a talent as an intellectual aptitude, such as literary ability.

A particular talent is designated by the area of the brain which is a seat for certain powers of mind and the exercise of certain emotions. When the soul enters the body, its incarnated ego has the mission, the incentive to develop along certain needed lines, to express itself in definite channels. That incentive is that which causes the areas of the brain best able to bring about that mission to become especially sensitive and manifest as talents. Therefore, in reality, the development of the body and the brain as a vehicle for the soul and its ego, conform to a prescribed pattern. It is not difficult for the body so to develop, because the soul has been put in a body which has been selected to meet the demands which will be made upon it. It is like an inventor, who has a certain design which he has visualized and wishes to create being given the materials best suited to his purpose.

So far it would seem from our discussion as though we could not escape our talents. Everything appears to be preconceived for us, however, let us not forget that we mortals have been given wills, which permit us to reject and to deny our powers or to recognize them. Therefore, whether talents which are latent within us are exercised and brought to the maximum of their efficacy, depends solely upon us as individuals. If we deny a talent, we retard the development of self, the personality in this incarnation.

Talents are never so dormant that we can not become conscious of their existence. The

usual discovery of a talent consists in finding the easy manner in which we can develop the technique to do something, or the immediate comprehension we have of the details of some art or science, combined with our likeness for it. An inclination to try something, a mere fascination for some endeavor is not an indication of a talent. Many of us have thought we would like to do a certain thing. After some application to it, we found it laborious and difficult for us to comprehend, and therefore no longer enjoyable.

If you have a longing to indulge an art or a science, to be a mechanic or mathematician, *try it*. Do not give up your present profession or occupation, but make it a hobby or avocation. Very shortly you will find whether you have the aptitude. This will be indicated by the ability to concentrate without effort on the instructions of whatever you are pursuing, and, with practice, a rapidly developing perfection and an increasing, rather than decreasing pleasure. Further, you will find that as you exercise the talent (and this is a further proof that it is one), you will be able to observe in your world, your daily environment, ways and means of utilizing your ability never dreamed of previously. Just as a man who acquires greater physical strength is able to lift greater weights with ease, so one who exercises his talents finds about him more and more channels for their expression.

There are usually one or more talents which we possess and of which we are very much conscious. Sometimes, since they seem so dominant, we devote ourselves to them, to the exclusion of others — perhaps one may even have greater possibilities. It, therefore, becomes necessary for us to awaken these submerged talents—rather, to discover that we have them. To do this, you must suggest the nature of certain vocations, trades, arts, or sciences as an idea to your subjective mind. Allow the stimulus of those ideas to arouse within you any special responsiveness you may have to them. For example, go to an opera, or visit an art gallery and look at good paintings, try describing an incident of the day in writing. See if you can mentally create an improvement on some mechanical device. In other words, let your consciousness dwell on unaccustomed experiences, something to which any talent sensitivity you may have can respond. The mental area of which a talent may consist in your brain may

be now as a parched ground waiting for rain to give it life.

An excellent way to awaken talent is to visualize people in different trades, professions, arts, and sciences, to which possibly before you have given little or no thought. When you visualize them doing these things, if you feel a quickening in your solar plexus, a sort of suppressed excitement, that then is your cue to investigate that particular sphere of activity further. Go to the place where these things are being done, that to which you respond, and see if you can have this experience directly, or try imitating the activity in your home, by studying or reading about it. Many a man never knew he had a talent for art, for example, until he started to *dab around* with someone's palette and brushes. Finally he senses a mastery, an ease of achievement, and a satisfaction that inwardly told him, "I have discovered a talent."—X.

Influence of Color

A soror from England now arises and says: "On this my first visit to the Forum Circle, I have a few question about colors to ask. Why is it that colors which become one person will not look well on another person of similar coloring of eyes, hair, etc? Would it be possible to guide the development of the personality somewhat by surrounding oneself with certain colors? In other words, would not certain colors, like certain types of music, have an effect on the personality?"

Color plays a tremendous part in our lives, not alone by the fact that it seems to exist for us and we utilize it therefore, but also the influence it has upon us, of which we are not conscious. There are many reactions to our environment, such as places we are in and clothes that we wear, which we do not attribute to color, but erroneously to other conditions. Before we consider the psychic and psychological effects which color has upon our lives, it is best first to understand something of its physical nature, that is, its relation to certain other common forces and phenomena of the universe.

Before the experiments of Sir Isaac Newton, so comparatively a short time ago as the early part of the Eighteenth Century, it was not known that all of the colors were components of sunlight. From his time began a serious inquiry into the nature of color. We

must realize that color can be perceived by us by other stimuli than light. For example, pressure on the eyeball will produce varying colors. This signifies that color has a physiological content, that is, for example, red and blue are not entities or qualities that just register on our consciousness from the outside world. If we can produce a color sensation by pressing our eyeballs, then it is some agency which stimulates the eye and causes the sensation of color to exist within us, when we look upon a colored object. In other words, a green object is not intrinsically green. Something comes to us because of that object, which visually is a stimulus and causes us to become aware of the sensation of green, which we associate with it.

The most trained eye never sees more than seven primary colors—this is, however, sometimes a subject of dispute. These seven primary colors are red, orange, yellow, green, blue, indigo, and violet. Color, as Newton found for us, that is, the cause of the sensation which we have is due to various *wave lengths of light*. If we pass sunlight through a narrow slit and let it fall upon a prism, there is produced a spectrum. This spectrum, to the eye, looks like a band of color, varying from the reds on the one extreme end, to the violets on the other. In this spectrum, all colors exist which we are able to perceive; and though they are of various intensities, hues and lusters as well, the human eye can select only what appears to be seven primary colors. All else are variations of them. These primary colors are the borderlines of the changes in wave lengths of the sunlight. Actually in the spectrum there are no such sharp distinctions between wave lengths. One really gradually merges with the other, but the human eye cannot detect such minor variations. Further, in sunlight there are actually no colors, even though the spectrum shows them as such. They are, we repeat, but wave lengths of different frequencies or *vibrations of light*.

What, then, makes *objects* seem to have color? Objects or material substances, because of the molecules of which they are composed, have a certain density. This density has certain absorption and reflection qualities where light is concerned. When sunlight falls upon an object, certain of the wave lengths are absorbed by the object. Those which are not, continue and are real-

ized as color. Consequently, the color of an object is produced by its absorption. A pure white substance reflects all or nearly all of the wave lengths of sunlight, and so they are harmonized and the object appears white—which is a mixture of all of the colors. Conversely, that which appears as a black object is one that has absorbed all of the wave lengths of which color consists, and therefore that object appears devoid of light and color. A completely transparent object is one that permits the wave lengths of light to pass through it without alteration, and consequently it appears colorless.

A simple demonstration, proving that the density of substances causes changes in their power of absorption, and therefore changes their color, is to crush colored glass. A piece of brilliantly colored blue glass, when crushed into a very fine powder, appears to the eye as white. When not crushed as fine as a powder, such as minute granules, the color blue is different than before it was crushed. In other words, with each variation of density of the substance, there is a variation of its color.

Provided, then, that color consists of wave lengths which correspond to the wave lengths of light, how do the eyes translate these wave lengths into color sensations? This is still a *mooted* question. The soundest theory, and one with which Rosicrucians are in accord, is that within the area of the retina, where the cones are located, are nerve endings. In fact, the cones have been identified with these nerve endings. Through these nerves flows an electro-magnetic vibratory energy. The vibrations of this nerve energy are so synchronized as to correspond to incoming frequencies, the stimuli of the light waves. When the exact vibrations of red excite a corresponding nerve ending, the sensation of red is produced.

Still another theory related to this is that psychologically there are only three fundamental colors, red, green, and violet. Every wave length of light which we perceive excites all three of the nerve endings responsive to these colors. If the red is the most intensely excited we see red. If the green, we see green. If two or three of the fundamental colors are excited in about equal intensity, they are mixed to produce the sensations we have of the other colors.

What does all of this prove? Namely, that color is nothing more or less than the impinging of wave lengths, vibrations of light upon the vibrations of certain nerve energies, which, in turn, produce other vibrations which we realize as sensations. The whole human system, from the smallest cell to the energy that causes us to contract muscles and exert strength to lift a weight of 150 pounds or more is a vibratory force. This vibratory force is of different frequencies (rates of speed) and of different wave lengths. All that we experience objectively are vibrations, which in turn produce sensations, which groups of sensations constitute our objective consciousness. Certain organs, certain systems of the body function according to specific frequencies of energy (vibratory rates). Any disturbance of a rate necessary for a functioning causes an inharmony, a sensation of pain, for example. It is like striking a wrong note, which causes a discord.

Our emotions are the result of stimuli, which cause certain effects, just as when we strike a certain key on the piano keyboard, we hear a certain pitch or note. A perfectly tuned keyboard will always produce the same notes when the same keys are struck. Think, then, of the whole human organism as a keyboard. All of its organs, systems, and functions are therefore tuned to certain vibrations. Whenever an energy or force, or radiation of a certain vibratory rate comes in contact with the human body, it will cause an organism or system of the body, that is, which is in resonance with it, to respond. Some of these external vibrations cause use to respond in a natural and beneficial way. Others cause a discord in our emotional reactions, for example, and we feel irritated, nervous, depressed, or ill.

Since the human aura is an electro-magnetic field of radiation of the energies of the human body, other energies which are of about the same frequency, and external to it, can impinge upon it. Some of these impinging vibrations are not detected by our senses of sight or hearing whatsoever, but they nevertheless disturb the aura. One human aura can react upon another favorably or unfavorably. We know that every musical note has a sympathetic note or harmonic above or below it in the scale. Likewise, though the

vibrations of the human aura are actually vibrations that cannot be detected by the human eye (we sense them psychically and believe we experience them visually), they do correspond to certain colors or wave lengths of light lower in the scale of vibrations. Therefore, one person's aura may be pronouncedly blue, another violet in the harmonic scale of color and light. Consequently, colors which are sympathetic to such fundamental colors of our aura will please us.

Such a color undoubtedly will be our secret or express choice. We will feel better wearing or being in the environment of such a color. Such a color that pleases us inwardly may not, however, actually harmonize with our physical coloring, with our eyes and our hair, namely, colors which materially or objectively harmonize with our complexion and eyes may not be our psychic color whatsoever. There are many women, for example, who wear a color which does not please them. Actually, in a psychic sense, it is not their color, and they have a secret longing for another, but they will not use it with their clothing because of the vanity that it does not match their physical coloring. Often we perceive colors which sympathetically clash with our aura. They disturb the frequency of the aura, the vibrations of our person, and we should always avoid them. No one can tell you what is your psychic or emotional color, *you must experience it*. Colors have an effect upon our moods, only because they are sympathetic to our auras, or disturb them.

If you can obtain various true-colored electric light bulbs, that is color which is not painted upon the glass but that is inherent in the glass itself, representing the spectrum of primary colors, try one at a time in a standing lamp. Place yourself beneath the lamp, seated if you wish, all other lights extinguished and all daylight excluded, and determine which one produces a feeling of closest satisfaction, that is, that makes you feel most at ease, or that stimulates you. You can also mix the colors by trying a combination of the different bulbs in the lamp, to arrive at a pleasing hue. Colors effect your personality only in the sense that they either put you at ease and let the self be expressed, or they cause an internal conflict which manifests as irritability.—X.

Psychic Perception

Many of our members request not only information concerning methods of developing our psychic senses, but further information regarding how we perceive and come to know anything that exists about us. The process of gaining information or knowledge is through perception. Perception might be defined as Man's capacity to gain impressions or to cause impressions to register on one's consciousness. The simplest perception might be seeing. This sensation of sight causes the thing we see to be impressed upon our consciousness, but there is also the field of psychic perception where we gain information other than through the usual objective channels of perceiving. The objective mind perceives through the sense organs. To distinguish what constitutes psychic perception is to consider that all psychic perceptions are those perceived by the subjective other than through the medium of objective senses. Everything that is psychic is, in a broad manner of speaking, the opposite of what we consider physical or material.

We must bear in mind that we cannot isolate perception to one kind. I am going to speak of various kinds of perception, for we cannot exclusively interpret our perception in terms of one organ. Everything you do is influenced by more than one physical organ. At this moment you are hearing, seeing and feeling. Those three senses are particularly predominant at this moment, insofar as your conscious process is concerned. You cannot rid your mind of any one sensation which you now experience and still be conscious of everything going on in your environment. Therefore, we see that objective perception plays an important part on the basis of furnishing us with the knowledge we acquire as a part of our background, information and reasoning.

When we look out from ourselves and interpret what we perceive, we look through our own experience and understanding, just as if we were looking through colored glasses. When we put a lens of a certain color over our eyes, we immediately change our visual world and throw a different light on our perception of everything; that is, we see in a different way. The sum total of our experiences colors our perception to the extent that when one beholds any situation a partic-

ular type of interpretation immediately follows. To the business man there will be an economic factor involved in whatever transactions he participates in; that is, he will consider how much he can make, what the value is in terms of money, etc. An orthodox believer, one who is bound by certain orthodox tenets that bind him to certain creeds, looks out into the world and sees sin and wrong. In his desire to create good he has created in his own mind a perception of sin; and so sin exists in a world where there may also be good, merely because of the beliefs which the individual has accepted and through which media he looks out and interprets the environment about him. I have often thought that sin would not exist in the world if it did not in the thinking of man. He looks for it and it is there. You only have to look for good to find it. I do not mean to say all is good, because nothing is of one nature. There is the positive and the negative. We must realize that both must be perceived. However, we can accentuate any factor by interpreting it in terms of our own conception, and as we look toward the good and the ideals which we set in our own lives or as a standard for our family, then we will see those things reflected on the outside. It has been said that to the pure all things are pure.

If we went on to consider occupational and professional demands that are placed upon us, we would see how the world opens its doors in such a way that we are able to perceive what we seek. The artist sees beautiful color in something which to the untrained eye may be nothing more than a landscape or a sunset; the musician hears music where we might not. Intellectual perception, that which brings to our mind factual knowledge or information, involves not only these organs of perception, but involves the whole self, the complete being; physical, mental and psychic.

There has been a tendency within the last two decades to work towards specialization in many fields until we begin to *think* in terms of specialization and sometimes miss the whole picture. When we consider man as a human being, as a living soul having subjective and objective faculties with which to adapt himself to the universe, he must be considered as a whole. You cannot break him down into a brain, heart and organs of various kinds, or various perceptive appara-

tus. We must consider him as a unit, because he functions as a unit and not as an organ or merely as a mechanical entity. He functions because all that is within has been made to co-ordinate with the forces which have caused him to be. When all are co-ordinating and working as designed, then a state exists which we in Rosicrucianism call "harmonium," which is perfection. Perfection in the universe is the balancing of those forces which exist within. Man cannot draw a strict dividing line, regardless of how he may try. Man looks about him in the world and he knows this is true. There is not a definite line between daylight and dark; there is twilight. There is not a definite change between a child and an adult; there is growth. There is not a sudden change when you try to gain a new technique; there is development. There is not a sudden acquisition of facts when you read a book; there is gradual understanding. All those processes are processes of nature. Perception is not the final word. It is only the beginning, only the way by which we start, just as raw timber comes into a saw mill and eventually through certain processes comes out a finished product, or wheat is threshed, ground and finally turned into flour and then bread. No sudden change takes place, regardless of how quick the process may be. There is still an element of change manifest throughout nature.

Transition is a law of nature, a change where no definite line exists. Therefore, when man begins to define in his own mind the difference between the perceptive qualities, how much he must depend upon one or the other, or how well he could get along without one or the other, he is beginning to set up false standards which bar the way to further comprehension, or at least hold up his advancement or development. How much man injures himself by setting up false standards or false points at which to aim we are unable to tell, but when we take honest inventory of our own efforts, we know how we have held up our own progress many times or at least interfered with our own enjoyment and pleasure of life by setting up in our thinking a limitation beyond which we will not pass. Such a viewpoint is not conducive to growth. We are not, in an objective capacity, capable of drawing these lines. Who are we to say what are physical phenomena and

what are psychic phenomena? Man cannot interpret objectively. He can only perceive objectively and learn to interpret subjectively through psychic perception.

Before going into more detail on the psychic phase of perception, let us think of what it is that brings the ability to perceive to us. We expect something, and what happens? We have a sensation. Now the word "sensation" is derived from sense; that is, the sense to which we apply a particular type of perception. If a sudden light flashed before me at this moment, what would happen? I would perceive it. As a result of light being focused on the retina of my eye, in my mind would come an awareness of that light. What if that light was sudden? What would my reactions be? Probably I would be startled and perhaps the pupil of my eye would change. I might start to move away as if something were coming toward me. A similar response could be brought about by you if a sudden loud noise or unfamiliar sound would take place in a room in which you perceived and registered in your consciousness. Sensation is the means by which we perceive; it is a process by which perception is made possible. Sensation by itself would only provide an automatic response upon the part of living beings. If there were not something within you to interpret a sensation, you would be unable to adjust yourself properly to external stimuli. There would not be anything taking place, except physical reaction. As human beings above and beyond the animal scale of life, we differ in our use of sensation; that is, to man the senses reveal that which passes. The objective senses reveal that which goes on and on before us day after day, bombarding our receptive apparatus with various types of stimulation. Man has, in addition to his receptive faculties, the ability to reason. As the senses reveal that which passes, reason reveals that which remains, which makes it possible to analyze a sensation which otherwise would be only a physical passing thing.

I have mentioned the sense faculties; that is, the organs of perception. Let us consider their positive and their negative potentialities. I am going to apply negative in this particular sense strictly to the material physical things which exist because of the manifestation of the negative influence of Nous; that is, the manifestation of spirit. On the other hand,

there are positive manifestations; that is, those things which result because of the soul force within us, the positive manifestation of Nous. If an animal has no sensation at all beyond the mere ability to react, such as a one-celled animal being stimulated by a drop of acid, it is quite certain that perception is extremely limited. In other words, if a one-celled animal is stimulated by a drop of acid, there is probably no self-analyzation of that condition. There is merely a withdrawal or an attempt to get away from whatever is causing trouble. Man will use reason and attempt to analyze the cause and effect, and possibly how to avoid a similar condition in the future. Such reasoning processes are not wholly tied up with the objective faculties. While man can reason in his objective mind, if he reasons clearly he must bring into play his subjective mind. Being able to use merely his objective reasoning, which after all is no more than a series of conclusions, is only using part of man's abilities, while that which comes from the subjective is a world of knowledge which is a universal perception of the Cosmic Mind.

We will not consider here a detailed analysis of man's sense faculties. The objective faculties, as we know, are seeing, hearing, feeling, tasting, and smelling. Due to the fact that we are constantly basing our thinking and decisions upon the information that reaches us through these faculties, it is quite apparent that when psychic impressions do reach us they are interpreted in terms of these objective faculties. In other words, what is commonly called clairvoyance, is said to be psychic seeing. The actual fact of the matter is that a psychic impression is interpreted in terms of sight by the mind because it has no other way of understanding the impression because of the habitual use of sight. Psychic perception, on the other hand, while it is usually considered in terms of our five physical senses is only artificially divided in our own minds into five divisions like our objective sense faculties. Please do not let me convey the idea to you that these things can be so easily isolated into five divisions, as can physical senses. These divisions are purely artificial. It is only a matter of my interpretation at the moment. I doubt, and it has never yet been proved to me to the contrary, that there is any difference between any types of perception. As we

think and analyze in our minds after a certain psychic experience is over that it was a sound or was a sight, it is merely because that impression could not register in our consciousness in any other form and become known to us. Therefore, we place that interpretation upon it; we simply interpret it on the basis of our understanding. That is why there is a certain vagueness as to the localization of psychic perception. When one has a sense of premonition the tendency is usually to be just a little confused, because something is evidently trying to impress itself on our consciousness; it is working within on the subjective consciousness.

If man is so dependent upon experience in order to interpret physical sensation properly, how can he believe he can localize a psychic perception? Localization is strictly a physical phenomenon; there is no localization in the psychic world. Localization is only in terms of our own physical bodies; it does not exist in a psychic world. That is the reason we cannot always be sure of what constitutes physical and what constitutes psychic phenomena. When we perceive that which is psychic, we immediately attempt to interpret it in terms of physical perception. We cannot help that; it is a perfectly natural process.

If we were to say that the subjective mind had one main channel for perception, we would say it was intuition, and that is why in the early work of this organization we start training the individual to be aware of that quality. Intuition is the raising of the conscious level; that is, it is bringing the threshold of the subjective consciousness closer to the realization of the objective, because man cannot be conscious of thoughts in the subjective consciousness. He cannot reason in the subjective consciousness, and as long as we live confined in the physical body, we cannot use the subjective consciousness in the same way we use the objective consciousness. The knowledge of the universe, the soul of God Himself, flows from the subjective into the objective, and makes us aware of that which we cannot find in physical perceptions.

We are all striving toward psychic perception in order to gain knowledge. We know that if we are in a reasonably normal state of health we can learn by a certain amount of perseverance, patience, and time all we need to of physical knowledge. However, to

gain infinite knowledge we have to go on another path. There have been those without academic training who have gained infinite knowledge. Infinity lies in the progression of intuition. As more and more we gain the ability to use the intuitive faculties of our existence, we advance toward mastership. Intuition is a continuation, a progressing out toward the gaining of that which we seek. There are a number of things we perceive that cannot be isolated to one sense faculty. One of the things we believe we perceive all the time is space. Space, insofar as the subjective mind and psychic perceptive abilities are concerned, is nonexistent. It exists only in terms of measuring localization in a physical world, because everything that exists is of a vibratory nature. Part of these vibrations are not perceived with our physical senses. The one Universal Law, the Cosmic Mind, as it looks out over all the universe, immediately sees before it every point that exists, internal or external, and therefore, there is no perspective for such a point. In the Cosmic Mind perspective does not exist.

We see from this summary the importance of developing our physical sense to work to its highest capacity and also to be ever on the alert for that knowledge that comes to us through intuition and impresses itself on our minds in a form that we must interpret in terms of our experience. Knowledge is not essential to psychic development but as we increase in knowledge we increase in our ability to put psychic impressions into practical and worthwhile manifestations in our lives.—A.

Mental Massage

I have just received a report from one of our new members that is truly encouraging for it shows faith and belief in the teachings of the early degrees. In his report our Frater comments upon the many ways in which he is applying the rules of concentration.

You will all remember the important exercise in the First Degree that requires focusing the objective consciousness upon the parts of the body beginning with the soles of the feet. It is possible that all of us do not realize the importance of this experiment. In the first place, the monographs state that it is a method of stimulating Cosmic Consciousness.

Some of our students may wonder why this is or how it can be.

We have learned that Cosmic Consciousness is that inner sensation of attunement with the great throbbing, pulsating Cosmic energy pervading all things in the universe. It is that feeling of ecstasy we experience when at onement with the God of our Hearts. We have learned to seek deep within our beings for this all important development rather than to search for it in the vastness of outer space.

Since we know it is within, in fact, a part of the psychic body of man, we turn to the inner self for contact with this Cosmic Consciousness. By turning our objective thoughts to the parts and organs of the outer body gradually we become aware of the inner body or, as it is properly called, the psychic body of man.

Through constant repetition or practice of the exercise we tend to awaken our seemingly dormant inner faculties and bring about such pleasurable experiences as psychic sight, hearing, smelling, or, in other words, an extension of the perceptions. This experiment goes farther than that, however, and, in fact, has other valuable uses. For instance, while bringing about an awareness of the inner self it is directing healing energy or power to the parts of the body. When we are in pain, for instance, we can apply the exercise to bring about relief from our misery. By concentrating on an injured area while holding the breath we hasten the curative properties with which nature has endowed us. Severe bleeding can be checked to a great extent by blood coagulation through concentrating upon a cut or injury. Swelling and pain in a strained muscle can be counteracted by this same procedure. If we do not realize these facts until we reach the higher degrees of study we lose a great many benefits of Rosicrucianism which we might otherwise have enjoyed.

This brings us back to the report of our Frater which I mentioned in my opening remarks. This Frater has discovered that the concentration experiment can be most useful if properly and regularly applied. Now it just so happens that this gentleman has a tendency toward falling hair. He noticed this especially during the last two years. He reports that one of the things he first noticed about the concentration experiment was a warming sensation to the scalp accompanied

by a feeling of life and activity around the hair cells. He claims that he noticed that his scalp was less dry than it had been for a long time. This gave him the impression that the exercise had something to do with it. Therefore, he began to give more and more attention to his scalp and hair when using the experiment. In fact, he states that he now does the exercise several times a day concentrating exclusively upon the scalp. This Frater writes that there seems to be less falling hair and that the hair seems healthier than it has been in years. He qualifies his remarks by saying that it may be imagination but he will not accept it as such until he has experimented further.

Our Frater has not been in the Order sufficiently long to know all that is taking place when he concentrates upon a particular part of the body, consequently, he wonders about the sensations he experiences, especially the apparent rise in temperature. However, you members of the Forum Circle have no doubt all noticed an increase in temperature and a warming effect, the result of this exercise. In the first place, holding the breath tends to stimulate blood circulation. It vitalizes the blood cells with a strong positive magnetism. This magnetic energy or life force becomes stronger throughout the body when we hold the breath. We have discovered that it is possible to direct this energy mentally through concentration. It can be centered, as it were, in any portion of the body where it is needed the most through the power of the mind. This magnetic energy is, as we have suggested, the life force of the body and manifests in two forms or elements, the so-called Positive and the so-called Negative. The combination of the two constitutes the total energy of life. In this respect the body is likened unto a large permanent bar magnet with its field of energy surrounding it or radiating out from it. Now if this energy is concentrated or built up in any one particular part of the body, heat will be noticed as a secondary reaction or effect. This is why our Frater notices a warmth over the scalp when he directs this life energy to the head and scalp. This energy when concentrated stimulates the bodily functions. In this case it has the same effect as gentle massage of the scalp which as you know causes the hair oil to build up and come through the pores giving a luster to the hair. The same effect can be

obtained by brushing the hair with a stiff bristled brush. Again we do the same thing when we massage the gums with a toothbrush. It has been pointed out to us here in our Forum Circle that it is this massaging that makes the teeth healthy, not the dentrifice used.

The restoration of hair or stimulation of hair growth to a completely bald head is a rather difficult thing. However, heat treatments have helped, and these can be obtained in various ways.

This recalls previous discussions here in our Forum Circle in which our late Imperator, Dr. H. Spencer Lewis, gave us interesting facts and advice regarding baldness and falling hair. Perhaps it will be interesting to mention some of the points he brought out for the benefit of those of you who were not fortunate enough to be present during these interesting discussions.

We recall an occasion back in the fall of 1935 when Dr. Lewis explained that stimulating circulation of the blood in the scalp would strengthen hair growth and improve the health of the hair cells. He suggested sun treatments of short duration accompanied by gentle massage. At the same time he reported comments he had received from several of our members who had experimented with capsicum vaseline at his suggestion. Capsicum vaseline produces great warmth and heat. In fact, it will even burn the skin if permitted to remain on an area of the body for too long a period. Any who choose to try this should, therefore, take warning that if heavily applied or allowed to stay on too long it will be quite uncomfortable. However, as Dr. Lewis told us, a very light application two or three times a week will tend to grow hair. This may be left on for a half hour or more without harm. During the first eight or ten minutes it may feel quite hot. After that the heat subsides and is no longer noticed. This is not a guaranteed remedy, and all who try it will do so at their own responsibility, but of the many who have used it we know of none who have been disappointed.

Soul Energy

We have stated frequently that we can become so involved in terminology that we lose sight of the real meaning that we want to convey through these terms. In the Neo-

phyte Grades of our teachings one of the objectives is to assist the new member to become familiar with what we mean by certain terms. Throughout the Rosicrucian teachings every attempt has been made not to introduce many new terms or to coin words to have certain meanings, but rather to use accepted terms applying the meaning which may be different than ordinarily assigned to these terms. The term "spirit" is a good example. It is used in some teachings and some religious beliefs to be synonymous with soul. We use "spirit" to mean the material energy although the term "spiritual" is still used in our vocabularies with the accepted meaning of being almost equivalent to psychic or states which are not physical. We must remember that terms are only keys to the real meaning — the true knowledge and wisdom comes from grasping what is beyond the terms themselves so that no amount of terminology will make us either more or less advanced, but since we are forced to use words as a means of conveying information it is essential that we be agreed upon what these words mean.

A Frater being somewhat confused with some differences has asked for a more complete explanation of how we distinguish between "soul" and "vital life force." From some articles or parts of the monographs that he has read he has gained the impression that we sometimes consider these two terms synonymous, other times separate.

We acknowledge that all energy comes from one central source. Energy has been defined as an internal or inherent power that brings about the capacity for action or work. In the strictly scientific sense we find energy defined in physics as the capacity for performing work. Therefore, from the original source of energy that reaches this earth comes with it the force that makes possible all existence, whether that existence is perceptible to the objective senses or not. This force, according to Rosicrucian terminology, we call "Nous" and acknowledge its division into a positive and negative polarity. The negative polarity is in turn called "spirit"; the positive is called "vital life force." These terms are defined in the monographs and have been discussed repeatedly in these pages and other publications of the Order.

The question arises as to what is the relationship between "soul" and "vital life

force"? Soul is considered in our teachings as that part of the human being which causes us to have consciousness. In other words, it is the real ego—it is the non-material that exists in the body and functions through the medium of the body while we are on this earth plane; it is a segment of God in that all souls are related or connected to each other. We are a part of this great force which is the source of all forces and, in fact, the final purpose of all existence.

To maintain the existence of any entity it has to be connected in some way with a source of supply. The light in an ordinary electric light globe is present when and if the power or energy which we call "electricity" flows through the globe in a proper manner. Everyone knows by experience that the disconnecting of an electric circuit eliminates the light but does not affect in any manner the physical form of the light globe or its mechanical arrangement which makes possible light when the electric current flows through it. In other words, the light globe is like the body. It is a vehicle for the expression of the force that enters and causes this globe to fulfill its purpose. To make a rather broad analogy, we might say that the globe, like the body, is a spirit energy, that the electricity flowing into it in order to make it serve its purpose is comparable to the vital life force that causes the globe to have a useful existence; and the light which is produced as a result of there being both a physical globe and a force flowing through that globe is comparable to the soul which is resident within the body. Just as light is the purpose of the globe, so soul is the purpose of the human being. The globe without light would have no utility value; the body without soul would simply be a total of its chemical composition and would have no useful purpose as a body.

Soul cannot exist without vital life force any more than light can exist in a light globe without electricity. Vital life force, however, can manifest in spirit or in matter composed of spirit without the complete manifestation of soul as we know it. For example, in the plant kingdom there is spirit and vital life force to cause the plant to be a living thing, but there is no evidence of soul or conscious intelligence. The purpose of nature in the plant world seems to be to create a living object whose ultimate purpose is not in any

way connected with our realization of conscious state. Soul and vital life force then are so closely connected, at least in the human body, that it is difficult to distinguish between them. One complements the other.

—A.

An Open Mind

The question of maintaining an open mind is brought to our attention in a letter from a Soror who comments upon the reaction of one, not a member of this organization, to a lecture he heard presented by a field representative of the Order. In this lecture the representative of the organization mentioned some facts concerning reincarnation and evolution. The individual stated that her friend was shocked by these comments and refused to see any value in the organization's teachings because of the affect of the consideration of these two subjects alone. Naturally, the question of whether or not this person wishes to affiliate with the Order is a matter for him personally to settle, but it is regrettable that an entire decision should be based upon the mere fact of not accepting one or two theories.

Any member of this organization knows that we do not have any set of doctrines to which an individual must give complete support to the extent of dropping all other beliefs or convictions that he may have previously felt were best. In other words, principles of benefit that come from affiliation in this organization are not entirely built upon either of these two principles or, in fact, any other one or two isolated principles unless we do acknowledge the fact that one must have a belief in the existence of a Supreme Being upon which to base their concept of our teachings. It is regrettable that many human beings have barred the door to success and happiness merely because they could not adjust their thinking to something different than they have thought of in the past. It might be worthwhile for us to analyze what beliefs or opinions actually shock us. It is doubtful if a person has an honest, open-minded attitude that any idea will shock him unless the shock is due to a moral basis instead of intellectual. The question then is: What is the basis of intellectual shock? It can only be the refusal of the individual to want to gain knowledge outside his immediate sphere of existence. To

one who believed that the earth was flat and who was sufficiently narrow-minded not to have a desire to understand his position in relationship to the earth and the rest of the universe, the revelation that the earth was round would be a shock. It would be a shock for the simple reason that for the uninformed individual to reshape his conceptions and beliefs would require a complete change in his thinking and a certain amount of effort to bring about this change. To arrive at the point directly, it is safe to say that about the only reason that an individual can be shocked intellectually is because of pure laziness or bigotry based upon a false premise.

We are not any of us entirely beyond some affect of change in intellectual conceptions. Within the life of almost any reader of these comments we have known those who have always opposed the effectiveness of any advancement. I can remember individuals who could prove to their own satisfaction, at least in their arguments, that the automobile was a passing fancy and would never be proved an adequate and worthwhile means of transportation. Even more recently there have been those who have argued that the airplane could never be successful, that electricity would not become a common, usable energy, and many other things which have been developed by far-sighted individuals would not be of any use or value. These individuals have so believed primarily, not from the standpoint of analyzation of facts, but merely because they did not wish to change their own habits and systems of living.

If we are going to make a true analysis of what constitutes an open mind, we will have to go back just as is done in the analyzation of the facts that are assembled by a detective in attempting to arrive at a motive of an individual insofar as his aims in life are concerned. If an individual's motive is to live for the purpose of growth, both physically and mentally, that is, if an individual wishes to become successful in life in accordance with the meaning usually assigned to success, then that individual's motive must certainly be to adapt every possible means that is placed in his environment as a method of arriving at the end which he seeks. To the individual who claims that he wants to be successful, who wants to gain knowledge and power and yet who ascribes definitely to everything which he has already decided to

accept with the idea of never changing his viewpoint or attitude, he is only fooling himself. He is not in any sense of the word taking an open-minded attitude.

As already stated, a truly open mind requires that an individual be ready to exert effort, to be ready to make trials of those things put into their environment which may be conducive to better living. Now, one can move to the extreme in the other direction. The gambler takes a chance on almost anything. He is not concerned with the method but only with the possibility of successful result. In our teachings it has been stated that a Rosicrucian is a walking question mark. Now to what extent should we be questioning life about us? I think we should first of all be ready to consider new facts regarding life and the universe. This is a question contained in the application form for membership. We must be ready at all times to weigh evidence presented and not to jump at conclusions merely because someone else believes a certain way, but to consider whether those facts if actually and morally sound will, if conscientiously and properly applied, bring some realization and satisfaction into our own lives. The open-minded person must be sincere, he must respect the sincerity of others and be willing to consider the conclusions that another sincere person has reached. It takes no prophet to understand from even casual observation that the world in many respects is going through changes which will make a different world tomorrow than we have ever known in the past. Who are going to be the leaders of this world? It is obvious that those who can be successful, who can point the way towards a fuller and better life for most people are going to have a tremendous part in the formation of new social, political and economic schemes. Therefore, if we are to play a part worthy of the ideals to which we subscribe as members of this organization, we, too, will be completely open-minded in being ready to exert effort if necessary in order to be in a position to be ready to give consideration to new facts and ideas that may present themselves.—A.

The Middle Path

Probably we little realize that the Rosicrucian teachings, or rather its philosophy is somewhat of a middle path. This is true in the sense that this organization not being

wholly in conformity with either extreme orthodox science or orthodox religion takes a position between them and uses the values of both in perpetuating and adding to its own principles.

Orthodox religion is based primarily upon certain creeds and doctrines which have been established by consent of those who have accepted that particular religious system. While religion theoretically is based upon revelation and Man's concept of God, it is regrettable that many extreme forms of orthodox religious beliefs have deviated from that position to the extent that we find even the individual who might be considered the most removed from accepting a religious doctrine or creed to actually being more dependent upon inspiration and revelation than the most devout in applying himself to the practice of certain accepted creeds and doctrines. Nevertheless, we find materialism on the other extreme side of the picture. This system of belief swings so far toward materialistic foundations for all its theories and practices is such that it does not take into consideration anything not available for objective proof.

These two extremes have lead in many times, to outright controversy between science and religion. One of the most notable was the controversy on organic evolution in which orthodox religion believed that the acceptance of such a theory would in actuality be in direct opposition to the fundamental teachings of their creeds and religious practices. Whenever two such extreme viewpoints exist, there is bound to be built up friction between them. This friction leads to intolerance; intolerance accents misunderstandings, until it actually becomes an accepted belief among many people that religion and science are in direct opposition to each other. In more recent years this attitude has changed. Religion has found that it cannot thrive by basing its entire point of view and activity upon man-made creeds. In many cases the creeds and doctrines have not been changed but they have been interpreted more liberally. Moral and social concepts have been altered. In the lifetime of most of us certain churches who have now opened their recreation rooms to the youth of the community for wholesome recreation would have considered such a practice a disgrace and an outright sin in the eyes of their

former religious beliefs. Science, on the other hand, has become more and more in accord with the fact that all wisdom and knowledge is not revealed to the objective senses—that Man must depend upon some inspiration and revelation to coordinate the facts which he collects in the objective world. This has been illustrated in the writings of a number of outstanding scientists in comparatively recent years. This trend indicates that men and women are thinking differently—that they are thinking in terms of life as a whole rather than trying to make their lives fit into one small scheme or interpretation.

This has been evidenced over a long period of time and particularly in the organization a good many years ago as so-called “new thought movements” which lead almost into an epidemic of popular psychology. Unfortunately, there have always been those who are waiting to take advantage of trends of peoples’ thinking, consequently, there grew almost overnight many systems of teaching, or rather, opinions of individuals, most of which were primarily organization or instituted to take advantage of peoples’ desire to coordinate their thinking. In other words, the dissatisfaction on the part of many people with both the accepted tenets of orthodox religion and the limited outlook of materialistic science caused them to begin to search for a reasonable compromise that would make them able to see life in a more complete light. The activities that sprang into being were psuedo-religious and psuedo-scientific, these having little basis for fact but being primarily aimed at profiting by the search of those individuals who had not found complete satisfaction in either of the extreme systems of thought.

It is in this field that we find many sincere seekers who are not trying to revolutionize the world. They do not, as orthodox religion would claim, wish to break up the ethical and moral standards of society. Neither do they wish to belittle the scientific values that have come through the investigation and practice of great men, but they are looking for a sensible and rational coordination of all facts; they are seeking an explanation of existence that has not been satisfied in any other field. Now it is regrettable that many of these people were disappointed in their search—that they were influenced by those who had only the desire of teaching principles which they

called “new thought” or “occultism” under the guise of liberal thinking. In this same position, at this middle point, has stood the Rosicrucian teachings for centuries upholding a true science of God, not interfering with Man’s religious convictions but willing to profit from all the advancement that science has made and, at the same time, showing Man in his true religion to his Creator and the development of all his possibilities. It is a difficult position because it is not accepted by either extreme of thinking and it is in the center of controversy among cults and individuals who, as already pointed out here, are neither sincere in purpose nor have a true philosophy of life to present. Therefore, the position of this organization’s teachings still remains the middle point in which it is necessary to educate those true seekers for knowledge that there are no mysterious short cuts to the understanding of life but a rational conception of man’s relationship to his creator. That is why the organization must carry its message through various forms of propaganda to every seeker. It must reach into the reading habits of everyone to present its message in order that these people may be directed and not fall victims to those groups who seek only to perpetuate themselves rather than their ideals. At the same time, it must continue to recognize the contributions of religion and sciences and help direct its members to become useful in the service of both.

This is our position today, and it is on this position that social practices and ideals for the future will be based. We must each not forget our obligations in doing our part to continue the expanding of these principles.

—A.

Soul Force Again

The other day we were commenting upon the large volume of correspondence directed to the Editor of our Forum and briefly analyzing the subjects that seemed to be of greatest interest, it was determined that easily eight out of ten requests for Forum discussion or elaboration dealt with soul force and related subjects.

It would seem that the soul of man with its attributes holds the attention of our members to a greater extent than any other one of the

Rosicrucian principles. In reviewing previous issues of the Forum we find that soul, reincarnation, and Karma have held definite prominence for many years. Perhaps every conceivable thought along these lines worthy of consideration has been covered repeatedly. For this very reason we have avoided these subjects as much as possible during the last year or two.

However, I would like to take a few minutes of your time this morning to present an analogy suggested by a member of the Forum Circle which I think is interesting. It is admitted that this thought is not a new one and no doubt has occurred to many students before. However, it is presented a bit differently and we hope will assist some of you who have difficulty with the subjects soul force and personality.

You are all familiar with the electricity and light globe explanation given in our monographs and also in our book, "Mansions of the Soul." This explanation is quite clear, and no one should have difficulty with it. Now the analogy presented by our Frater is very similar, but instead of using electricity of the kind which flows in the wires of a lighting system in a house, it uses power known as radio frequency. Our Frater likens the great soul force which pervades all space and animates all beings to the vibratory scale of radio frequency. He likes to think of the source from which the soul force emanates as a tremendous generator of radio waves so powerful that it blankets the entire universe with its electrical vibrations. In a sense this is exactly what happens for do we not look upon the sun as the source of this great energy which animates the world of life and sets up a throbbing, pulsating motion which in turn is the very symbol of living things? The sun, therefore, is our huge generator of soul energy.

Our Frater continues with his explanation saying that each one of us is like an individual receiving set with fixed frequency, that is, we do not have tuning dials whereby we can change from one frequency to another. Each receiving set, being individual is slightly different in characteristics, but nevertheless, fundamentally the same. Consequently, we each have our own peculiarities which make up the personality of the soul. For instance,

some receivers are more refined than others; so, too, with certain personalities, some are weak in their ability to manifest outwardly the power which they receive from the transmitter. This is also true of many of us who are plodding the path to perfection.

Our explanation goes further and states that with age and usage the receiver goes through certain changes. It evolves, as it were, and its characteristics improve. In the language of the technician, it is tolerances change. It might, as a result, vibrate to a higher frequency than before. This is likened to spiritual growth and a step up the ladder toward perfect union with the Cosmic. With the changing tolerances and resulting change in characteristics the reproduction improves. The receiver then begins to manifest an outward expression of the pure quality of the received power and energy which is flowing in and out of the vacuum tubes, condensers, resistors, wires, and other parts that go to make up its physical appearance.

Our Frater continues his comments, but the above statements are sufficient for you to grasp the idea of his analogy. We leave it with you, therefore, to think about and analyze in your spare time, rather than to devote more of this all-too-brief period of Forum discussion to it.

What Is Karma?

A Frater from an eastern city presents us with an interesting thought this morning. He writes as follows: "Should we unceasingly strive to overcome all hardships? I can almost know the answer is yes, but why? If we are to suffer from Karma in the earthly life, what will it avail to fight or resist? If once a thing is overcome, will we not have to experience the same thing again in another form?"

In our comments let us first of all recall what we have learned regarding Karma. Our teachings tell us that Karma is a law of learning through experiencing, not a law that exacts a hurt for a hurt, or, as it has been stated in the Rosicrucian Manual, "It does not exact an eye for an eye and a tooth for a tooth." Nevertheless, man does reap as he sows in the majority of cases, but this is because he is usually a stubborn student and must learn

his lessons the hard way. In a sense, Karma is a law of retribution, but all it asks is that we grow and evolve inwardly developing character and personality. Karma does not say necessarily that you must suffer for your faults and mistakes. It only says that you must recognize your errors and strive to the best of your ability to overcome them. There is nothing vicious in this law any more than a parent is vicious when he punishes his child in an effort to teach him to understand right from wrong as recognized by the standards of society.

It is easy to appreciate why we should "unceasingly strive to overcome all hardships." In short, we should so strive for the purpose of learning our lessons of life and how to cope with material problems. This is just as important to any degree of spiritual attainment as the development of the psychic glands, for instance. If we do not strive to conquer these hardships, how can we ever really know what it means to suffer, how, therefore, can we ever feel real sympathy and compassion for our fellow man when he suffers? We so often hear the trite expression, "I am so sorry for you, I know just how you feel." But unless we too have had an identical experience and overcome it through personal effort, we cannot truthfully make such a statement.

Our Frater suggests that we will have to face again the same experiences we overcome though they may touch us in some other form. This would not seem logical if we have actually overcome the hardships in the first place. Naturally by overcoming it we mean thoroughly understanding the problem and having evolved to a higher understanding as a result of the experience.

Let us take some common everyday occurrence for an analogy. We may learn from the study of physics that an automobile can be driven around a curve at thirty miles an hour without danger, but at a higher speed is likely to overturn. Perhaps we are not convinced by the statements of our teacher, so we defy the laws governing the safe speed with which a car may take a curve. Let us suppose our car goes off at a tangent and overturns. Fortunately none of the occupants

are injured but the driver has learned a great lesson and learned it the difficult way. If we have learned our lesson well, and we feel at the time that we have, there should be no reason to ever have to repeat such an experience or face such a hardship. These laws of physics have been demonstrated to us in a most striking manner. On the other hand, time heals all wounds, and it is possible that the experience did not make a lasting impression. Consequently, we forget all about the law of centrifugal tendency, which means the tendency of a body to continue in a straight line, and we again become careless with our driving. Again we take a curve much too fast, and our car turns over again. This time, however, the occupants, even ourselves, are painfully, some even seriously, injured. This time our suffering is far greater, and necessarily so, because we did not learn our lesson in the first place. We will know by this that we also make much of our physical earthly hardships by our own failure and carelessness, not all of it, of course, but sufficient to cause us to admit openly the importance of carefully weighing each decision we make before carrying it through to a conclusion.

To sum up quickly our Frater's points, we find it to our definite advantage to face and overcome our problems and hardships in order that we may be prepared to help others in similar circumstances and appreciate just how and why others suffer from worldly problems. To fight or resist a problem or hardship, though it may be a Karmic condition, is to strengthen the personality and carry us perhaps another step forward on the path or another rung higher up the ladder to perfection.

We will not have to experience an identical hardship even though it may appear in some other form if we have learned our lesson well in the first place. If not, then naturally we are potential violators of the laws which led us into difficulty in the first place.

Before completely closing these comments it would be well to remind our Frater that a Karmic condition may be overcome without great suffering simply by an early recognition of the wrong and an effort to make amends through assistance and service to God and the Cosmic.

Expectant Parents!



Prenatal Influence and Culture . . . **ARE NO LONGER SECRETS**

THERE is more to be done—while waiting for the event—than knitting soft little garments or planning. *Mothers*, during each prenatal day you have a psychological responsibility—a duty that goes far beyond just providing for your well being and the actual necessities.

Fathers, it is a primitive belief that your contribution of good heritage, ancestry, and health is sufficient. The *mental environment* you help establish in the home, no matter how subtle, can leave its stamp upon the future temperament of your anticipated son or daughter.

There are things you each can *say* or *do* which can influence the unborn personality. Remember that all lovable dispositions—and cranky ones too—are not inherited. If shock and fear can be detrimental to the expectant mother, so, too, can other conditions be equally as effective—but *beneficially* so.

Prenatal influence and culture are neither new nor theoretical—and also far removed from the realm of theory is the father's part of this obligation.

A REMARKABLE DISCLOSURE

Mothers and fathers, don't wait for the *arrival* to begin this *cultural influence*. You owe it to yourselves as prospective parents to learn these plain, but little-known facts. Write today for the complimentary booklet entitled "Child Culture." It will be sent you without obligation. In a straightforward manner, it tells how you may receive this helpful advice and instruction. Thousands of parents are grateful today, as they look upon their children, for having had this information. Address:

The Child Culture Institute COLLEGE HEIGHTS
SAN JOSE, CALIF.



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No. 6

DO YOU JUST BELONG

Are you an active member—the kind that's liked so well
Or are you just content to wear the pin on your lapel?
Do you attend the meetings and mingle with the flock
Or do you stay at home; do you criticize and knock?
Do you take an active part to help the work along?
Are you satisfied to be the kind that "just belong"
Do you ever go to visit the frater or soror who is sick,
Or leave it all to just a few—the few who work and stick
Classes and meetings we're sure you've heard about;
We'll appreciate it if you attend and help us out.
Come to every meeting; help with hand and heart
Don't be just a member; take an active part.
Now, frater, soror, you know right from wrong,
Be an active member! Please don't "just belong"!

Anonymous

(Courtesy of Benjamin Franklin Chapter, AMORC, Bulletin)
(Reprinted in appreciation of its sincere message)

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

Character is far more personally evolved than it is inherited. Certain emotional and intellectual qualities which contribute to character can be inherited. For example, the tendency of Latins to emotionalism can be passed from parents to offspring. Likewise, a high degree of intelligence, which may make possible profound thought and good judgment, may also be inherited. Only to this extent is our character inchoate at birth.

Character must be aroused or developed mainly by associations, instruction, and suggestion, namely, factors of environment. As is said in the Rosicrucian monographs, the essence of character is a *personal idealism*. Psychologically, even those persons whom society refers to as criminals often display the elements of good character. They are determined; they are often courageous, loyal, even self-sacrificing, but unfortunately they have a misplaced ideal. Those same attributes could have been directed into channels which might have made them splendid citizens instead of anti-socials.

It is not difficult to comprehend the effects of certain influences upon the ideals of the formative mind of a child. If a father, for example, has been subject to a series of adversities, continuous unemployment, possibly due to the fact that he has no specific training which he can market, he may presume that he is personally being discriminated against. He becomes more and more embittered with a society which seems to have conspired to keep him and his family in poverty. He voices his acrimony and disappointment in the presence of his small son. He continually denounces the affluent, the successful person, as an enemy of those in his own station in life. The child, naturally sympathetic and responsive to his parents' comments, in all probability, comes to develop a dislike, which may mature into a hatred, for those who are prosperous. Likewise, later in life, he may feel that such persons have gained their material goods and possessions solely at the expense of such people as the members of his family. In his own mind, he

may seem justified, therefore, in depriving them of their returns, their properties and possessions by any means. Actually, he is noble in spirit. He considers himself a kind of modern Robin Hood—to prey upon the affluent to aid the less fortunate.

Character, thus, is a bending of our nature and of our will and interests toward an end which we believe is right. A *strong character* is one who will endure great personal physical sacrifices and suffering to attain his end. A *weak character* is one who has not the strength of mind or the exercise of will to meet the demands upon him which an ideal he may have may exact. On the other hand, ill health often contributes to what may be said to be weak character. Psychological disturbances do likewise. Thus, if a person is physically weak, to the extent that his nerve energy is greatly depleted, he has not the strength to enforce will, namely, his desires. A person may also be suffering from neurasthenia, the result of some nervous shock, which would cause him to develop some phobia or inhibition. Whenever confronted with the elements of the experience which caused the phobia, a fear, a weakness would grip him. He is robbed of the objective strength of will. The result is a display of what is popularly termed "weakness of character."

Where the child or young person is of normal mind and health, and the parents are truly desirous of building *character* in such a person, it is not so difficult a task as ordinarily imagined. The first step is to determine a course of ethics, the right and wrong of conduct, and certain standards of morals that should be held up as an ideal in life. The parents, however, must realize that they cannot fashion the lives of their children entirely after themselves. The world and society are constantly changing. *The right* of any conduct should not be just the performance of some detailed procedure, but rather the effect the procedure may produce. Simply put, parents must not condemn as wrong, mannerisms, likes, dislikes, and customs of their children merely because they

differ from their own. Rather, they must weigh the outcome of them. If their child's interests and habits of the day are not detrimental to society, nor contrary to an intelligent interpretation of the purpose of the observed laws of nature, *they are right*, even if the parents might have thought the same conduct wrong in their day.

The question of morals and virtues is a more delicate one. If the parents interpret these as a limited sectarian creed, they might find their children coming to live in opposition to them. With all due respect to religion and theology, the moral values are often so hampered by the stilted doctrines in which they cloak them that another generation with its new outlook cannot possibly accept them in a literal sense and still live a normal life. It is better for the parents to indoctrinate their children with a liberal interpretation of the moral values. It is more cogent to explain the *realistic* harm or injury that may come from a violation of a moral standard, than to continually exhort them to right conduct because this or that book, teacher, or tradition demands it. A child is a human being. He thinks and he reasons. Give him explanations for pursuing a moral life or right conduct that he can readily realize and understand from his own experiences. Cite analogies which have their foundation in his own world of activity. There is no knowledge and conviction more intimate than our own experiences.

Once these things are done, the *ideals* upon which character are founded are well established. The next requisite is the strengthening of character. This demands no avoidance of the support of the personal ideal, regardless of the sacrifices that might need to be made. Many persons have but a *nominal character*, that is, they express themselves as wishing to conform to certain noble principles. Their words, at least, win the respect and admiration of their friends and acquaintances. They often later shock their intimates by a misconduct which is diametrically opposed to their self-delineated character. It is not that such persons were actually hypocritical. They were sincere in what they expounded as their ideals, but in a crisis they had not the strength to carry through, and consequently took the path of least resistance.

No one can have his acts or deeds, no matter how well intended or executed, accepted by everyone. Furthermore, no one is perfect. We can all stand some improvement. On the other hand, we all have enough vanity to want to continually hear praise—especially if sincere—for our efforts. Indubitably, such approbation engenders our enthusiasm and incites us to greater efforts of the same kind. Many times, however, *the constructive criticism* will ultimately do us more good than a casual, even if sincere, compliment. If a constructive criticism has merit, it tends to correct a weakness in whatever we are seeking to accomplish. It stands to reason that once this weakness is remedied we have really gained and our efforts will then be worthy of even greater praise. If we resent such criticism, that is, fight against it, and seek only compliments, our character is *weakened*. Our ideal will suffer because we are not able to give to it our best. By refusing simple and inoffensive constructive criticism, there will come a time when we must face real severe, sharp censure, and being unable to withstand it or unprepared for it, our whole spirit will be crushed—possibly our life ruined.

This is only one of the tests and demands the building of character must accept and meet. Still another is association with persons with whom we are not particularly sympathetic, or who are not sympathetic to our interests. If you wish to have other than a nominal character, compel yourself to withstand contrary opinions, habits, and customs which may be very definitely opposed to your own feelings. If you are inwardly convinced, not merely obstinate, that your ideals are right, persist in them in the face of adverse surroundings and temptations. Anyone can believe what he wishes, and live the life he wants by being an anchorite, by isolating himself from society. It takes courage, however, to live according to your own ideals in a hostile environment. If you do not avoid such circumstances, but meet them fairly, you are not apt to find yourself precipitated in events which will overwhelm you and sweep aside your convictions.

Those who live a sheltered life continuously try to surround themselves with people and events which will always mirror their own convictions, and they are, in fact,

endangering themselves. They become weak, in that they never have to assert themselves to enforce their ideals. When a crisis arises, such persons find that they have a phlegmatic, puerile character that snaps under the strain. To summarize, form your ideal, make it sound and workable. Next, purge yourself of such weaknesses which refusing to realize their existence conceals. You will then have developed a *resistent character*.

Fraternally,

RALPH M. LEWIS,

Imperator.

Will Power Applied

I would like to tell you about a conversation I had recently with one of our very loyal members who had just returned home from the army. First, however, let me say that he is in the higher degrees of study and has been a sincere student throughout his membership, one, making every effort to apply Rosicrucian philosophy in his daily life. In fact, his greatest aspiration in life is to be a sound, practical mystic. In spite of all his efforts at exercise, practice, and use of the teachings, he has always felt that something was holding him back. He has been in search of some key or clue to an elusive, intangible something that seemed to prevent a completeness, a fullness in his life. Perhaps there are many of us who feel or have felt the same way.

This Frater felt that some power within was closed to the outer man, and if he could ever release it, he would take on a certain drive or push that would be the means of carrying out many plans and ideas that had welled up within, checkreined and prevented expression.

In association with this Frater before his induction into the army, he often commented upon his seeming lack of will, and knowledge of how to apply it in coping with the material problems of the world. He did not realize perhaps that it was not so much a lack of will as it was a lack of decision as to what he truly desired to accomplish in this life. If we have no definite plan, no goal ahead, no real reason to drive toward a focal point, we have no real test of our true strength and ability to use our will power.

Well, this was the state of mind in which our Frater left for the armed forces. It was his lot to be sent to a very powerful branch

of the service and one most important to the eventual success of the war effort of the United States. Briefly, this branch of the service is extremely difficult to stand up under, physically. The training period means hard tortuous work day and night. No one is permitted to pamper the physical body. The whole structure is designed to prepare the soldier for service under the most trying conditions.

You can imagine how difficult it is for one who has more or less enjoyed the luxuries of modern civilization when he first arrives at such a training station.

Undoubtedly, many men rebel, spiritually at least, to the requirements of military life. Others, on the other hand, will simply resign themselves to their fate and go along from day to day blindly following the routine set forth for them. Still others seem truly to benefit by their experiences. They not only try to enter into the spirit of their environment, but they find real use for latent, seemingly inert powers that they did not even know they possessed.

Our Frater of whom I speak to you this morning turned out to be of this latter classification. He states that at times when he was sure he would keel over from sheer exhaustion, he would grit his teeth and exert every ounce of will to keep going and invariably he would sense an influx of power that would carry him along, seemingly without effort. He has come to realize the true meaning of the power of the will, how it can be directed to conquer the problems and hardships of life and at the same time build the character and personality through meeting, facing, and overcoming these obstacles to mastership.

Unselfishness

Among the many important virtues of modern man there is none of greater value to man's spiritual growth than that of unselfishness. Yet very few of us apply this principle truly as a definite part of our program of progress and development.

Early in the work or study of Rosicrucianism we admonish the member to assume an humble attitude toward the physical world about him and especially toward the material blessing that he might enjoy from time to time. How difficult it is, however, to live up to these requirements perfectly.

We find ourselves at a disadvantage every step along the way. If we are humble in most of our material activities, we are apt to leave the impression that we are weak and without spiritual strength. On the other hand, if we do not outwardly express some degree of awe and wonderment, we are thought to be boastful, arrogant, and lacking in culture. Many times under both conditions or circumstances we become misunderstood, outcast members of society.

For these very reasons it is sometimes difficult to apply the laws of selflessness completely in our everyday affairs. We come to wonder then just what we should do to overcome this situation. If we are weak and humble in our business ventures, we are considered gullible and easy prey to the bombastic, worldly extrovert. We experience the necessity of having to fight constantly for our rights and personal interests.

If we can judge from correspondence occasionally received from members of our Order who are forced by circumstances to live almost an entire worldly life, this metaphysical law offers a very great problem. We are often requested to give advice that will lead to a worthy solution. Yet, this too is not easy, mainly because the circumstances in each case are more or less unique and must be analyzed carefully. Generally, however, we can learn from experience how to live a life of helpfulness, sympathy, and understanding toward our fellow man, without relinquishing one iota of our physical, virile strength. This strength is truly important to us for it is the strong, positive side of our entire makeup. We can be deeply appreciative of God's gifts and continue to enjoy the physical, as well as the spiritual benefits of life and at the same time grow inwardly, evolving in character and personality without groveling in the dust at the feet of other men. Yet, we must make a serious effort to avoid at all times a petty, temperamental frame of mind. We find this so often typified by the individual who is easily hurt and annoyed when he is required to do something, go some place or *put himself out*, as the saying goes, for another, possibly a member of his own family, when he feels he wants to do something else. We are sure that such a frame of mind leads one far from the path where he bogs down in his own selfish interests. We grow, develop, and learn our lessons through

service to God and mankind. Therefore, think as little as possible of your own petty interests. Seek a broader viewpoint in your life. Let your thoughts include others beside yourself when you perform your daily duties or indulge in your business ventures. Above all, avoid self-pity for your lot in life, remember no matter how bad conditions are for you, there are thousands upon thousands who suffer more and are in circumstances that make yours seem heavenly.

Forum Experiment

Our happiness often seems to be dependent upon simple things. Most of us do not realize this until rather late in life — perhaps, not until we have sought futilely the purported pot of gold at the end of the rainbow. Sometimes this realization can be had only by truncating all those things which at first seemed the very soul of our happiness. Then, after a comparatively brief period of adjustment—enough to recover from the shock—we find some former prosaic thing or condition producing happiness equal to what we once thought only abundance could provide.

What constitutes happiness affords an opportunity for great philosophical speculation. However, on this occasion I would like to call to your attention one of Aristotle's references to happiness. He said that happiness consists of three kinds of goods: First, the goods of the *soul*, namely, the virtues. Second, the goods of the *body*, noble birth or good family, and health of body and mind. Third, the goods of the *world*. These latter he designated as prosperity, that is, providing for sufficient bodily comforts. Aristotle contended that even a sage could not be happy if he was in ill health or in want. And so no one of the goods is sufficient for happiness; all three enumerated above are necessary. If one examines these goods carefully, he will see that they exclude most all of those conditions and possessions which most men think contribute to happiness, such as wealth, fame, and temporal power.

Regardless of what you now believe means future happiness, you also will admit that many of your ideals of twenty or thirty years ago, which, at that time, you thought the acme of happiness, have become but chimeras with the passing of time. As you look back, you realize that some habit, some

article or custom, unsuspected then, was the real monument of your happiness. Even now, as you think about it, it brings you pleasure. Perhaps it may have been the simple walking along a country lane, barefooted, with the moist grass refreshing to the touch, a memory from which moments of unadulterated happiness can be gained. Then, again, maybe the sprig of some shrub, by its fragrance, causes the recollection of an incident during which happiness was experienced. The scent of new-mown hay, a moonlight ride on a canal barge, the crunch of snow beneath fast-flying steel sleigh runners, the deep shadows of a forest, the walking behind a plough, the making of things by hand to fashion your home or to build up your business — things like these, simple, ordinary, perhaps meaningless to others, may be symbols of sheer happiness to you. In them *you relive* former moments of ecstasy. Their worth cannot be measured to you in dollars and cents, and you would not sell them for all the gold in the world, for if you had all of the gold, you would only wish to acquire with it a happiness equal to that which those simple things can provide.

It is quite proper that we seek new kinds of happiness, or rather, new experiences which may contribute to that state of well being which we think of as happiness. If, however, we wish to enlarge on our happiness, we must not disregard that which has been *tested* and *tried*, and which we know engenders happiness within us. The best method is to recollect experiences of our early life, if these are memories which cause us to sense happiness, then we should acquire something of that period, something which represents the experience, to keep before us. There will be some object, natural or man-made, that will serve such a purpose. Perhaps it will be a flower, a photograph, a book, or a musical selection. By association, it will cause you to partially at least experience the old sentiments of the past. In your study room or sanctum, or even where you retire, set up these small objects, that they may stimulate your memory and facilitate your *current happiness*.

Many homes, though luxuriously furnished, are cold, austere, only because simple little things depicting homely, intimate experiences have been left out. Create your en-

vironment, surround yourself with things which please the objective memory.

If you were to end your life today, up to the present, there would be some material form, representing some sensation or group of sensations which would be the epitome of all your life's happiness. In other words, there would be some one thing which would symbolize the happiness that you may have derived from the years of your life. All happiness which you came to know would be inherent in what it would suggest to your mind. Even now, can you not think of something that would represent all the happiness that you have experienced during this incarnation, the acme of it, at least?

Likewise, in each of your past incarnations, some objects or experiences stand out as depicting the happiness you attained in those lives. The memory of those experiences resides within the personality of your soul that has incarnated. It is part of the subjective consciousness, the inner self. Whenever you are in the presence of such symbols of the happiness of past lives, you experience a rather peculiar sensation. You may realize that so far as you can recall in this life, you have never visited the place or seen the object before, yet *the familiarity* persists, and the pleasure of it as well. Someone else may find nothing attractive about the place or the object, but you will experience a quick, tightening little sensation in the region of the solar plexus, somewhat similar to the sensation of excitement. Further, you may not be able to visualize or recall any particulars related to the symbol. It will be just the general effect which it has upon you. If you have this experience, you may be assured you are confronting a symbol of happiness of a past incarnation.

These symbols are very diversified. There is no particular form which they will take, nor are they of any specific kind. They are as innumerable as the experiences related to happiness in this life. For example, one person may find great pleasure in going to a morass and seating himself in a cabin and looking across the dismal swampy grounds. Even a picture or etching of such a landscape may give him moments of happiness and actually arouse his spirits instead of depressing him. In some unexplained manner, such a setting in one past life contributed to his

happiness. Deep within his soul are implanted the sensations which are aroused by the similar setting in this life. I know a person who is fascinated, and experiences great exaltation, upon the reading of stories or seeing motion pictures which depict a fugitive successfully eluding his pursuers—especially if the fugitive is not a criminal. In his present incarnation he himself has never had this experience in actuality. He, personally, has never been a fugitive.

We sometimes think how odd it is, and wonder at the peculiar quirk of nature, when we see the things which some people find pleasure in collecting, and which have neither intrinsic, historic, nor educational value. One can see many examples of this kind of collecting at a hobbyists' exhibition. Such a collector cannot tell you what there is about the strange objects he has gathered together which brings him pleasure, but he does experience happiness in the presence of them. It is just another example of what we are endeavoring to explain at this time.

Cosmically, our lives are not one incarnation, but consist of a number of them. The periods of occupancy of the body by the soul and the periods when it resides on the Cosmic plane together form the life of the soul, just like the periods of sleep and of wakefulness constitute the life of the soul in this body during one incarnation. So consequently, our happiness depends not just upon the present objective experiences of this incarnation, but also what happiness we can arouse within ourselves from the memories of *past lives*.

I want you to experiment with making your days, your life here and now, more happy by gathering together the things which have brought you pleasant experiences, the feelings of well being in the past. First, collect some small thing or things which represent past happy experiences of *this life*, and put it or them where you can be associated with them intimately for at least an hour of each day. Next, try and recollect those things that affect you strangely, that is, from which you seem to derive a thrill or ecstatic sensation whenever you are in their presence, even if you do not realize why. Such, as we have explained, are *symbols of the happiness of past lives*. When you obtain such a thing or some object representing the sentiments, as a picture, for example, place it in your sanctum or

in some other part of your home. Make it your business to try to recall the incidents which originally occurred, and the part that object or scene played in your past life. It stands to reason that if you can recall the contributing factors to your past happiness, that is, the happiness in other lives, your enjoyment of them now will be objectively realized, as well as just psychically experienced.

There is one way in particular this may be accomplished. During a sanctum period, when all is comparatively quiet and you are relaxed, seated, facing your altar, place the symbol, whatever it may be, between your two lighted candles. Then, with all the other lights extinguished and the smoke from the incense gently swirling up about the candle flame, concentrate your gaze upon the symbolic object. Do not stare hard, just look at it. When you begin to experience the usual gratifying sensations that come from looking upon the object, or getting its scent, if it is one of fragrance, then close your eyes. You will have aroused *the psychic memory*, the memory of self. There should flash into your consciousness, vivid, but brief, a scene, the setting, the occasion in which the symbol originally existed.

Let me warn you: Do not overwork your imagination. Do not try to imagine the part or incident to which the symbol was related in the past incarnation. Let this come to you through the psychic consciousness and form itself upon the screen of your mind. Do not force it, because if you do, it will be only an illusion which will not satisfy you. Do not concentrate with eyes open upon the object longer than three minutes at a time. Do not sit in meditation after each period of concentration for more than five minutes. I am sure you will find, if you do this, that your room or sanctum will take on a different environment. It will become a place where you can more easily find sanctuary, throw off the troubles and worries of the day, and find your whole spirit, your whole emotional self, transcending your usual moods.

You will also feel rejuvenated after a period in such surroundings. There will be nothing that will annoy or irritate you. The whole will have a soothing effect upon your aura. After all, many people have dens or studies. It is only because they like to col-

lect, in those places, things which stimulate their minds and keep them conscious of pleasant things, of experiences which represent to them the mission in life which they have idealized. Most of them do not know the significance behind their choice, except that they like to get into this environment they have created for themselves.

Here is the way to create a marvelous environment; but instead of just drawing upon this life's experiences to do so, we are offering or suggesting a way to draw upon past lives as well to build up your present happiness.—X

Adoption of Children

A Soror says: "We have not been blessed with children of our own. During the first years of our marriage, this vital matter seemed to give us little concern. As time went by, we felt we were becoming selfish in not taking on parenthood, at least by adoption. We are by no means wealthy. We are one of those millions that constitute the great middle class. As such, we are comfortably situated and could easily afford to give a child not only an excellent home, but such care and training as could and would make it a worthy member of the human society which we hope for in the world of tomorrow. The bringing up of children with high idealism and well-equipped for the battle of life, in the opinion of my husband and myself, is the moral obligation of all those who can. I would not personally recommend that a man and wife adopt a child, where economically the child might be caused to suffer later, or where it would be accepted into a family for the mere purpose of gratifying the enjoyment of its foster parents. It may seem strange that when persons have such a sincere love for children and are anxious to adopt them, it is really difficult to obtain information as to how to proceed. It is true, an attorney can give complete information as to legal requirements, but as to where the children may be obtained, he knows little, if any more than those inquiring. The Rosicrucians have extensive ramifications—sources of information—can the Forum advise me?"

Frequently, requests for such information are directed to the Emperor. Therefore, a short time ago he instituted a campaign to determine where the institutions having chil-

dren for adoption are to be located, and further, what their requirements may be. The result has been the receipt of a great number of letters from children's homes and similar institutions in nearly every State of the Union, setting forth what is required of the applicants, the future foster parents. We are happy to announce that we are now in a position to put all of the Fraternes and Sorores who long to adopt a child in touch with such reputable institutions, and to give all necessary information as well. This information will be freely given as an *AMORC service*; however, we do request you to provide the necessary postage stamps for a reply. Kindly do not ask for this information unless it is your desire to adopt a child, as of course it takes time to compile these facts and communicate them to you.

Further, you must analyze yourself mentally and *emotionally* before attempting to adopt a child. Ask yourself, for example, why you want to adopt a child. Then honestly answer such a question. Is it a mere innovation, something new, a diversion, because of pride, a temporary amusement? Are you thinking just of the enjoyment which you personally will derive from the presence of a child? Are you fully aware of the *sacrifice* you must make—of the demands upon your time? Do you know that the responsibility of proper care for the child will hamper your freedom, and the independence which you have enjoyed? You will not be able to leave home as frequently for travelling, or to shop, or to go to shows whenever you please, as heretofore. You will have to give up many of the superficial pleasures which have perhaps become part of your life, and remain more confined to home. Do you feel that the love of the child, the experience of sharing in its development and unfoldment, are sufficient compensation for the loss of what may have been your principal pleasures up to now?

Do you fully realize how dependent upon you the child will become? If you refuse to make all necessary sacrifices of many of your comforts and of much of your freedom, the child will thereby suffer in health and morale. Are you willing to resort to menial, ordinary, and oftentimes not very pleasant duties for the care of the child, to give it perhaps what in the future you may ill afford, if adversity

strikes you? Frankly, are you willing to make the child come *before your own interests* and your own life? If you cannot sincerely agree to these things, you are not temperamentally suited to be a parent.

If you seek such information, that is, regarding the adoption of a child, write a short letter to the Emperor asking for information about the adoption of children." Under the direction of the Emperor, his *personal secretaries* will reply. Please do not forget the needed postage stamps.—X

Substitutes for Candle Experiment

A Frater in military service in commenting upon the lack of facilities while in service by which to carry on many of the experiments, asked particularly regarding the possibility of there being a substitute for the candle experiment which he can perform under conditions where privacy and facilities are limited. Every member eventually realizes more and more as he advances through his studies that the materials with which we work to perform the exercises and experiments presented in our teachings are actually mere items of assistance to help us to adjust ourselves to the processes which we are trying to learn. In other words, Man has made himself a slave of the physical world.

We have repeatedly stated in our teachings that Man is equipped with both an objective and subjective mind. He lives about ninety percent of the time in the subjective, when, in reality, Man was ordained to use both the objective and subjective faculties, with which he is born, in a more or less equal manner. Theoretically, Man should live fifty percent in a subjective world. This does not mean that he is to go around half of the time as if he were in a trance or in any other way adopt peculiar forms of behavior that in themselves would be out of harmony with most of our fellow men, because this would be contrary to the social standards and customs by which we live. Life, as a whole, sums up to the fact that Man has become a slave to the physical; he leans too heavily upon physical support.

Let us use the example of an individual who might have been misfitted with glasses and, after a proper examination, it was found that glasses were not necessary. In such a case a wise physician might not remove the

glasses immediately, but by gradually decreasing their strength and re-educating that person with the proper use of his eyes, he might bring that individual to the point where glasses were no longer necessary. In other words, the glasses would serve as a physical crutch in bringing about that individual's re-education.

Many other things used in our experiments and exercises are of a similar nature, a crutch or physical aid. If Man had the grasp of the possibilities of his subjective faculties he would not need to use anything of a physical nature to understand a non-physical fact, but since we are all in the habit of directing our time and efforts in connection with a physical object, it is of extreme importance that we continue to benefit ourselves by using those objects that will act as a help on the road toward this type of development. Because of the symbolism of the candle and the flame we find a close connection between the physical and the nonphysical. Fire has always been considered by Man, whether he has so expressed it or not, as close on the border line to a physical and nonphysical entity. Man has always been fascinated by fire and there is a certain sociability developed by a group around a camp fire or a fireplace. In other words, there is something in the very radiation of controlled fire itself that tends to act upon our general nervous system in such a manner that it is conducive to sociability or serious thought, depending upon the circumstances. Uncontrolled fire also has a certain emotional effect upon an individual. One might state that the only emotional effect is due to fear of one's well being or of one's loss of property, but, nevertheless, fire that is completely out of the scope of endangering the individual still can cause panic or at least a tenseness if one is aware of the fire itself.

With the candle we are able to bring into our workshop, which is the sanctum of each Rosicrucian member, the manifestation of fire, and if we take advantage of this physical thing to help direct our thoughts along certain lines by concentrating upon the candle flame, we remove many inhibitions to our objective reasoning. In a sense we "let down" physically and by centering our whole attention upon one item instead of many, we are impressionable for psychic development. Of course, it is not possible for us to sit around

at any time we choose and concentrate upon a candle flame. Some situations make that impossible all together; therefore, we must use more effort to direct our thoughts away from distracting and environmental conditions in order to be conditioned for the psychic impressions that we seek.

Many of the experiments presented in our monographs can be equally well done with substitutes if one has the determination to make the best of the situation. Remember that no physical tool in itself is the key to psychic development, but that same physical object is a help. One can visualize a candle flame and sometimes accomplish the same purpose as without the candle. Instead of a candle flame, a regular noise such as the ticking of a clock can be substituted and your whole attention can be directed to that. This will help you free your mind for those intuitive bits of information that come from the subjective to the objective mind. Complete relaxation is the best exercise that anyone can practice, and to relax under circumstances where there is noise or activity that would ordinarily occupy your attention is an extremely difficult process and requires the best disciplining of one's mind. There is value in this very process, and one who can discipline himself to the point of relaxing where he can reason and think clearly, and keep his mind open to intuitive impressions in spite of an unfavorable physical environment, is performing a great service for himself and truly is well on a path of attainment. Therefore, never become discouraged in our teachings if you do not have the immediate physical facilities for all the exercises, experiments, and rituals. At the same time, do not adapt an attitude of giving up because of this lack. Remember that those who master their lives are those who do so in spite of their environment, not because of it.—A

Exercises to Advance

In a recent letter to our Department of Instruction, a Frater who is ambitious to gain as much in as short a time as possible, asks for exercises or experiments to perform that will accomplish the most advancement with the least effort on his part. Unfortunately, no one has yet discovered in this world how to accomplish something with little effort. I

say unfortunately, but that is not quite the right word to use as it is neither fortunate or unfortunate; it is merely the law and order of the universe in which we live.

I know that this member does not mean in his letter that he is trying to gain the advancement he seeks without giving some effort on his part toward accomplishing it, but if it were possible to acquire perfection, understanding, mastery, and health with no effort at all, then a system of instructions such as ours would not have to exist because everyone would know the way once they were told a few words. As I have already inferred, there is no magic word or key that opens the door for the solution of all our problems regardless of what they are. We do not gain in life by sudden infusion of both knowledge and ability. These things are usually gained in a process by which we acquire certain abilities. In learning to play a musical instrument, to operate a typewriter, to swim, or to dance we have to make a certain amount of effort and direct it toward both the attaining of knowledge necessary and the physical skills which will put that knowledge into operation.

If acquiring the knowledge alone would do the work, it would be necessary merely to read a book or a set of instructions on how to play the piano, for example, or operate a typewriter, to become an accomplished pianist or typist. Anyone who has had experience in reading instructions regarding a certain process realizes how much different it is to try to do the actual thing described than to get an idea in mind of what it is all about. Probably everyone has had the experience of buying some kind of an apparatus or even a piece of furniture with instructions included on how to assemble it; it takes a while especially for those not mechanically minded, to apply the instructions and get the intended result.

The exercises and experiments in our teachings are like the exercises and experiments in learning any other technique. They are the means to an end. Some will grasp them faster than others, but all will have to use a certain amount of time or effort in perfecting the ability to use them. We will find certain benefits coming from the conscientious application of the principles to the best of our ability. Sincerity and a desire to ac-

comply something must be the first of our aims, and the second must be the willingness to use the time and effort which we have available for that purpose. When we actually analyze the experiments and exercises in our teachings we find they really demand very little time. If we will conscientiously go about using them without using our strength or effort beyond the point which we can well afford, we can put into effect the practice the laws and principles presented in our monographs. Five or ten minutes each day, if more time is not available, devoted to the sincere and consistent application of the principles taught in the monographs will put us on the path toward the achievement which we hope to obtain. Therefore, sincerity, consistency, and patience are necessary if we are to receive the benefits which we hope from these instructions.—A

How to Study

It is very advisable that we periodically meet with others for discussion, and for the exchange of ideas. On such occasions there are those who ask questions which we may not have entertained; but once we have heard them, we are as anxious to know the answers, as though we had asked them ourselves.

On the other hand, it is dangerous to develop the habit of having others continually explain, read, and interpret for us, or lecture to us, for that develops a dependence upon others. We come to feel that we, ourselves, cannot quite learn or know unless others do the thinking for us. Individuals who have become accustomed to class instruction exclusively, find it almost impossible to read a book or a manuscript, alone, and digest it. They lack the experience of how to assimilate thoughts by themselves and select from them the most important. They become, shall we say, invalids in their learning. They are like some persons whose digestive systems are so unstable that they must receive food which is termed pre-digested, because organically they are incapable of preparing it for digestion.

The uniqueness of the Rosicrucian system or method of study is the fact that it makes you a follower of your own thoughts, of your own powers and abilities, rather than a fol-

lower of personalities. The Rosicrucian system of instruction makes it possible for you, no matter where you are located, to master a knowledge of life and self, as an individual. To do this, however, it is necessary that you know *how to properly study*, that you make study not a laborious method, but an interesting, useful one.

There are persons who actually confuse studying with reading. In other words, when they read something which is of a fictional nature, they call it entertainment. When they read something of a non-fictional nature, they call it study. They read both in the same manner; consequently, they forget that which they should learn, just as quickly as they forget the elements of an ordinary story. You cannot read your monographs or the articles in the "Rosicrucian Digest" or "The Rosicrucian Forum" in the same manner that you would read a newspaper or a popular magazine. In fiction, the characters of the story do all the work for you. They do the thinking, and they express the ideas, and they solve the problems which the story establishes. You are just a kind of spectator looking at the page and watching the developments before you.

Study requires a different technique. In study material there are merely facts or statements put forth, as simply as possible, but it is expected that you are going to work, that you are going to digest them, that you are going to reason about them. That is what some people do not understand. They skim through their monographs, or read them quickly in the same manner as they would read fiction. When they have finished, the result is confusing to them. The fact is, they have not worked; they have expected the author to expend effort for them. Consequently, they like to go to a class where, again, the speaker does the work for them. He analyses and breaks down the points. He separates thoughts. He hammers home ideas, all of which requires a minimum of mental effort on the part of the listener.

Here is what you should do in studying your monographs: Read each paragraph slowly enough so that you can thoroughly comprehend it. If you do not comprehend the paragraph, do not progress to the next

one. Unlike a story, there is not going to be any climax where everything is going to be finally explained in the last two or three lines. When you read a paragraph, you either get the meaning or you do not. So stay with it until you do. If it is understandable, progress to the next one.

Now when you have finished the whole page, turn the monograph upside down, or lay it just to one side, out of your sight. Close your eyes, and say to yourself: "What have I read?" Of course, do not try to repeat the contents word for word, parrot-like. We do not want you to get the words of the monograph; we want you to get *the ideas*. If you cannot express the thoughts on that page to yourself, in a comparatively few words, then they have not registered in your consciousness. So pick up the monograph again, and read the page over, paragraph by paragraph, until you can put it down and repeat to yourself the one, two, or half-dozen principal ideas which that page contains.

When you have been able to do this, jot down those few ideas on a piece of paper, representing the thoughts of that page. Then proceed to the next page, and do the same with each subsequent page. When you have finished, you will have on a scrap of paper maybe ten or fifteen lines representing the essence of that monograph—the main ideas it conveys. Then sit back and say to yourself: "Now, I have completely studied the monograph. As a whole, what did the monograph tell me?" See if you can repeat to yourself, not word for word, of course, the ten, fifteen or twenty points of importance which you wrote. If you cannot, refer to your notes until you know them.

Once you can recall all that you have written, then refer to the inside printed cover of the monograph, if it has one, and you will find a summary of the important points in that monograph, which AMORC has prepared. See whether your personal notes correspond to them. See if we may have given some important ideas in the monograph which you did not notice. If we have, hunt up the ones we have shown so that you do not miss them. When you have done that, when you have followed this procedure, you really

know your monograph and the experience will satisfy you. You will know that you have gained something from the study period, because you can say to yourself at any time during the week, "I have gained," and you can recite to yourself what you have gained, that is, the things you really learned.

Now at first this procedure is going to take a little time, because you will have to *train yourself to study*. After a while, it will become easy for you, especially if you study regularly each week, and do not allow monographs to accumulate. Furthermore, you will never be satisfied thereafter to merely *read* a monograph, and you will have learned the distinction between *reading* and *studying*. You would be surprised in how many schools today there is a special course of instruction to teach students how to study. Actually they do not know how; they just read, and *reading is not studying*.—X

Have You Done Your Part?

The *Rosicrucian Forum* is not a one-sided affair. It is a work of collaboration. It requires you, on the one hand, and the Imperator and his associates on the other, to make it alive and interesting. The *Rosicrucian Forum* is intended to answer such questions as pertain to the Rosicrucian teachings, the philosophy of the Order, and their application to the affairs of your *life*. Such questions are, of course, answered in part in the correspondence between the members and the officers. On the other hand, the *Forum* permits a fuller and more exhaustive treatment of such matters. However, we cannot give answers unless questions are submitted, and if each "Forum" reader just reads the answers which others have submitted, finally there would come a time when there would be no questions received. Obviously, the more questions, the more *variety* of topics which can be included in these pages.

When the Rosicrucian Forum was originally instituted by our later Imperator, Dr. H. Spencer Lewis, there was an accumulation of questions. Since that time these questions have all been treated in the Forum. Some have been answered as many as two or more

times in the intervening years. We do not wish to answer the same questions over and over again, for that would not be inspiring to us and most certainly would not be interesting to those of you who have been members of this *Forum* for years. Consequently, we ask you pointedly, "*Have you done your part?*" Each time you have completed the reading of a *Forum* issue, have you framed a question in your mind and then reduced it to writing a day or so later and sent it to the Emperor for future answering in these pages? Really, as a *Forum* collaborator, this is your duty.

Please try not to ask questions which are always related to the same subject. Expand your knowledge and the usefulness of the Rosicrucian teachings by inquiring into different aspects of their principles. For example, we have in our files about three hundred unanswered questions, which have been sent to the *Rosicrucian Forum* over the past several years, the majority of which are divided between two subjects—*karma* and *reincarnation*. Most of the questions on *karma*, likewise, those on *reincarnation*, are similar. Obviously, if we answered each one of them, nearly every article in the *Rosicrucian Forum* would treat not only these subjects, but would concern almost identically the same principles. This, I know you will agree, would make very dull reading. We admit that those two subjects are very popular and contain a wealth of thought and we have not neglected them by any means. We have devoted considerable time and space to them as the pages of the *Forum* will evidence. However, we request, let us have a little variety. You can arrange this variety by asking questions on other principles. We will, however, from time to time continue to include interesting questions with answers on the subjects of *reincarnation* and *karma*.

A few newcomers to our *Forum Circle* have been disappointed because their questions were not immediately answered, however, the fact is that some of their questions had been dealt with thoroughly just before they became a member of the *Forum*, and, of course, they did not know that. Some others ask such personal questions, which by their nature were limited strictly to the activities of their own lives and concerned no principles or matters which would be of interest to anyone else, so obviously they could not be

used. Your questions, speaking generally now, should concern the principles, laws, and experiments which are contained in the monographs on which you wish more light. Your questions should also ask how to apply certain of the Rosicrucian instructions to matters of health, business, and social problems. Your questions may also include a consideration of the recent findings of science in its various aspects, and about the problems of our times—other than political theories. This gives you a tremendous sphere of interests upon which to draw.

Do not feel disappointed if your question, even though it does fall into one of these divisions, is not answered in the very next issue. If it is regarding one of the topics mentioned above, *it will be answered* in some future issue.

I would like you to look upon this whole subject in this light. Think of yourselves seated about the large table in the conference room at Rosicrucian Park. You are in a quiet, comfortable, and appropriate atmosphere. The Emperor is seated at one end of the table and at the other end we have someone taking down in shorthand what is being said. Would you not think it strange if all of those present, except just a very few, remained silent, only listening intently—the few asking all of the questions. You would undoubtedly think it more proper and stimulating, and, further, a *true forum*, if all present could or would join in. Well, now, regardless of where you are, you are part of this *Forum*, just as much as though you were here in our conference room. If you are remaining silent, not asking questions, then you are contributing to this strange situation. So, speak up, figuratively rise to your feet. You may have an idea, a question which has never been voiced before, and the answer to it may be not only interesting, but very beneficial to all present, namely, to all who share these pages. Send your questions today, tonight, to the *Rosicrucian Forum*, attention of the Emperor, Rosicrucian Park, San Jose, California, U. S. A.—X

A Seeing Soul (?)

A frater in New Jersey now arises to ask this *Forum*: "I was recently introduced to a man with extraordinary powers of a Cosmic nature. I heard that he did, and finally saw

him heal the sick, when their doctors gave up hope. Men and women go to him for advice and in the form of a prophecy he gives them their answer. When I became better acquainted with him, I made up my mind to ask him how he acquired this power. He told me he was born a *seeing soul*. Could it be possible that a man is born with a seeing soul, and what is a seeing soul and the Cosmic laws which govern them? Is there any knowledge in the archives of the Rosicrucian Order of a man born with this seeing soul, and what he could accomplish with it?"

To begin with, the term *Seeing Soul* is one that I never have personally encountered in a perusal of mystical literature. In all probability, the gentleman coined the phrase as an explanation of his own psychic perception. The individual is endowed with greatly developed psychic faculties, which permit him to do normally what students of psychic phenomena are hoping and attempting ultimately to do. In the Cosmic scheme of things, every normal human being should so have developed his psychic faculties that he can have psychic sight, hearing, and the use of the psychic sense to the same extent of usefulness as his physical ones. Man has these faculties within him. He has in his psychic centers or glands, the governors intended by nature to control that flow of the psychic intelligence, or Cosmic Mind, which would make possible seeming miracles.

The fact remains, however, that the average man has little or no indications of his psychic powers, except the occasional intuitive flashes, infrequent telepathic communications, and the sensing of the vibrations of the auras of others. In most instances, he is so ignorant of the causes of these phenomena that he fears to speak about them because he believes others may think him mentally unbalanced. The continuation of this fear and ignorance has caused him to finally neglect, if not wilfully suppress the psychic functions of his own being—that is, at least suppress all of those over which he can exercise control.

With the spread of knowledge of these matters, such as is the purpose and function of the Rosicrucian Order, more and more persons are beginning the exploration of self. Further, they are endeavoring to expand their lives by awakening their dormant

powers. Many find it a slow procedure after all of their years of neglect. Their only satisfaction is the infrequent and very encouraging response to the exercises which they practice for stimulating and quickening their psychic consciousness. To them, it is most amazing when they find a person who normally and with comparative ease can direct his psychic powers and senses just as he does his peripheral ones.

There are two kinds of persons who have the faculty to manifest psychic powers at will. One we may say is a *Master* and the other is one who has never lost the ability since childhood and uses it instinctively, but usually *not knowingly*. The master is one who perhaps early in life, before he has had time to be entirely submerged in objective interests and activities and caused to put reliance only on his objective faculties, has been taught many Cosmic laws and principles. He may have been a student of mysticism while but a young child. He may have been under the tutorship of mystically developed parents who unfolded to him the nature of his own being and gave him exercises that kept active his natural psychic powers, which all children have normally developed.

Again, a master may be one who has a highly evolved personality, which in this incarnation, very early in life, caused him to want to study and investigate, and to *practice* those principles and laws which satisfy the inner self. This practice kept open the channels by which self freely draws upon the Cosmic Mind. Such persons will develop and display a great healing efficacy. They may be able to tell other people more about themselves, their inclinations, and what they will do, than such persons realize. It is because this kind of master can interpret the aura of those with whom he speaks. In other words, he can visually and psychically perceive it. He likewise can attune with their inner selves, and consequently know their real personality which cannot be concealed from his psychic perception.

Though such a master does these things naturally, there is a very definite distinction between him and others who may do likewise. The master of Cosmic principles, though he is very much a human, *understands* what he is doing. He directs his

powers intelligently, sanely and safely. The master *knows* that his soul, and the self, can become conscious of no more than is possible for the soul of any other human who will likewise study and practice. The true master of these subjects fully understands that he has not been endowed with some special consciousness, or with a "seeing soul." Further, he knows what he should do with his powers and what he should not do. Moreover, the master knows how to *teach* others, just as Christ did, to do the same as he himself. Further, the master understands how not to pervert or to lose the efficacy of his own being.

On the other hand, there are persons born with these psychic powers, as we all are, but unlike most of us, because of their favorable associations and environment, they have never done anything to destroy their natural development. Consequently, their psychic faculties have grown in power without the intervention of reason, fear or superstition. Frequently such persons are simple folk, that is, born or reared in some isolated region. *They are children of nature.* They are free from the hustle and bustle of the modern objective world. While on the other hand, they have not the advantages which education affords, and many times no such inspiration as organized religion may give them. They are also independent of such domination as those influences often exert. No one ridicules their psychic experiences. No one scoffs at their relating of their Cosmic perceptions because most all of the persons around them accept these things. To their associates, these things are as ordinary as one's objective seeing or hearing.

There comes a time, however, when these persons leave their favorable environment, and figuratively go out into the world. To their amazement, they discover that they can do things, perceive and understand what seems to be beyond the scope of other mortals. Other men discover their powers and consult them for their guidance, or flock to them to derive the benefit of their healing effluence. Such simple persons then *imagine* that the Divine Being has especially endowed them with some efficacy which other men do not possess. Sometimes they think that a spiritual being has taken possession of them, or that they have been chosen as a messiah,

or, again, as in this case to which the frater refers, that they have a "seeing soul." Since such persons are usually ignorant of the true nature of their own powers, unlike the masters who have developed them knowingly, they cannot teach others how to be like themselves, that is, able to do the same things psychically.

I have personally known individuals having this natural psychic development, that is, who never allowed it to degenerate from childhood. They could not explain what they did or how they did it, except that something occurred within them that made it possible for them to perform "seeming miracles." It must be apparent that there is *considerable danger* in patronizing these persons, that is, those who use these natural psychic powers and who do not understand their functions. Such persons do not know to what extent they must exercise their faculties, and, equally as important, when not to use them. Many of these so-called natural psychics in past centuries were burned as witches; first, because the populace feared their powers and did not understand the cause of them; and, second, these natural psychics, knowing nothing of the Cosmic laws which made their powers possible, did actually but *innocently* often misuse them. The results brought upon them public opprobrium, and eventually their death.

Just as all men naturally possess eyes, but some come to have poor vision or see not at all, so all men possess psychic intuition, and the psychic powers of self and soul. Unfortunately, most men, through neglect, cause these very powers to merge on complete dormancy.—X

Breathing Exercises

An important means toward assisting our general development is contained in the breathing exercises which are outlined at various points in the monographs. These exercises, as a rule, seem simple but are nevertheless important even though in the case of some individuals they may seem to be a problem. I am thinking particularly of a question asked by a Frater who finds the breathing exercises difficult due to his own condition of health. In this case, the Frater asks how he should perform these exercises

if they seem to be a burden upon him physically, or if a satisfactory substitute can be found for the exercises.

In general, the exercises contained in our monographs are for the purpose of developing either psychic or physical well being. At least all exercises contribute in one way or another towards accomplishing one or both of these purposes. However, it must be remembered that the exercises and experiments wherever contained in our teachings are not an end in themselves but always a means to an end. That is, the exercises do not in themselves complete an activity to accomplish a purpose except that they contribute to the gaining of our ability to use certain faculties or latent powers within ourselves. A farmer who plows ground does not become an agriculturist or accomplished farmer merely by the process of plowing. Neither does that process guarantee the success of a crop unless certain steps are taken to follow in the finishing of the proper preparations of the soil and the sowing of the seed necessary to produce a crop. Nevertheless, it is a very important step in the process. As I have pointed out in regard to our exercises and experiments, it is a means to an end, not an end in itself. Therefore, all exercises must be approached with the idea that they will bring about the attainment upon the part of the individual a certain amount of proficiency in a particular plan.

Insofar as the breathing exercises are concerned, these serve two purposes, both from the physical and from the psychic standpoint. By properly infusing our bodies with the life giving forces in the atmosphere we are helping to create the balance necessary to proper harmony and maintenance of health in the body. We also take into our systems the intangible, or, should I say, the immaterial qualities that go to make up the nonphysical side of our being.

Our exercises and experiments must be adopted to the capacity of the individual to perform them. Any process which in itself is going to do more harm than good is immediately offsetting the eventual purposes or aims of the exercise itself. An individual who has a physical disability that in any way would be affected by the strenuous performance of these exercises must take into consideration an intelligent adjustment of the

use of these exercises to his capacity to perform them. In such cases, there is one general rule that can be relied upon. That is, never tax yourself to the extent of using your physical body beyond the point it can operate in a healthy manner. If holding the breath, for example, causes discomfort then only hold your breath for the length of time that you can do so conveniently and easily. Never strain beyond the point where any uncomfortable physical results are apparent. If this rule is followed carefully you can still perform the experiments to a certain extent, and you will gain the benefits which they will produce to the extent that you are able to perform them.

There are no particular substitutes for breathing exercises. Even if one is able to take not more than a few deep breaths and immediately exhale them, he is at least directing the necessity of filling his lungs a few times a day with completely new fresh air. You will find that this development will be assisted by performing breathing exercises to the extent you find it possible.—A

Our University

I believe that we can be justly proud of the program for this year's term of the Rose-Croix University. In spite of many hardships and handicaps, we have been able, up to this time, to complete our plans for the regular university term which begins on June 21 and continues for a full three weeks' period.

Some of our faculty are in the armed forces, and it has been a difficult year to secure substitutes but after working with this problem for the past few months we have ready for the students who intend to register for this year's term one of the most elaborate courses of study that have ever been planned by the university. In each college of the university this year, the student will have competent instruction from Rosicrucian members trained in their particular fields and subjects, and, in addition, be able to select one or two special courses from another college to add to his interest and information.

Our faculty is chosen primarily from among faculties of other colleges, universities, and schools throughout the country. Some of our faculty come almost across the continent to spend the three weeks' term at

the university and the following week for the convention. They leave their respective cities immediately after the term of the school in which they are teaching is completed and take up their work here at a time when they should be enjoying a vacation. This makes it possible for us to have a specially trained faculty that is composed of individuals who stand high in academic fields and, who, here at the university, are able, not only to give complete courses in their particular fields, but to add to those courses the significant interpretations that link the subjects closely with Rosicrucian teachings. Every instructor, as he proceeds through the course of study, correlates at every point possible the instructions of the particular subject which he is teaching with the Rosicrucian interpretation and the Rosicrucian teachings.

There are two questions frequently asked regarding the Rose-Croix University; one is: what is the amount of material that is covered in any particular subject during one term? The university term is purposely limited to a minimum time, which is three weeks, due to the fact that the students could not attend for a longer period, but during that three weeks' term there is enough work given to make this term equivalent, insofar as comparison with other academic courses is concerned, to the six weeks' term offered by many universities and colleges throughout the country. It is true that the students have to work during this period. They have continued class sessions from 8:30 in the morning until 5:00 in the afternoon, and then are required after 5:00 to spend a minimum of an hour and a half a day in research and study work either in the laboratories or in the Rosicrucian Research Library. I do not mean to say that the work is too hard, but I do mean to say that it is thorough and students enjoy it. Every minute possible during the day is devoted to classroom lectures and laboratory demonstrations or research and study.

There is also a lighter side of the university. It is not all hard work. There are, from the inspirational standpoint, the sessions under the direction of the Grand Master of the Temple once a week; there are special lectures included in the course of study by the Emperor, Supreme Secretary, and Grand Master; there is student body organi-

zation which usually includes informal gatherings, picnics, and other activities for the enjoyment of the students, and, altogether, there is concentrated into these three weeks a period of instruction and enjoyment which every student finds is an inspiration for years to come.

Of further importance is the utilitarian value. Many students have found that they have had sufficient work in certain fields to pass civil service examinations and to meet certain requirements that various types of employers require in certain fields of study. Therefore, in addition to being able to expand their concept of certain subjects and have a better understanding of the relation of these subjects to Rosicrucianism as a whole, these students have acquired that which will assist them to go back and do their particular work better. We are going to stress those phases of physical sciences this year that will help those who are engaged in vital industries to be more competent in their positions.

The second question most frequently asked is regarding the students who attend the university. Who are they? What are their backgrounds and preparation? The average student who attends this university is the average member of AMORC. They come from all walks of life involving very little academic preparation to advanced degrees of leading universities or colleges. They come because they are desirous of self-improvement and because of a love for knowledge. There are no restrictions insofar as academic training is concerned, and persons of any age, or either sex may attend. The only requirement is membership in AMORC and the ability to complete six matriculation lectures preparatory to registration. These lectures are no more difficult than the regular monographs. If you can read the monographs and the "Rosicrucian Digest" and the "Rosicrucian Forum" you can read and comprehend the matriculation lectures and any other of the material offered in the university classes. Everyone derives benefit from his attendance in direct proportion to the effort which he devotes to his studies. If he completes the course of study satisfactorily which anyone can do by conscientious application of the instructors' suggestions and

help, he receives a certificate of completion indicating that fact.

As I stated, we are proud of what we are accomplishing and our plans for this year's term. We hope that this will be only a beginning. Postwar plans for the university are not formulated in detail but ideas have already been established for activities that will expand its work more than one hundred percent. New courses will be offered, additional capable members will be added to the faculty, and, in general, more and more benefit will come to those who attend. More specific information regarding the scope of activities of the university is presented in the booklet which we have prepared as a prospectus for the university work. It is entitled "The Story of Learning." If you do not have a copy you should request one from the registrar of the university and familiarize yourself with the scope of this activity and make your plans for attendance at some future time.—A

Building Karma

In view of the fact that the subject of Karma has been discussed numerous times in these pages as well as developed in some detail through the monographs themselves, there is little we can add to the subject in general. From time to time, however, there are questions which deal with certain phases of Karma in a manner that has not had specific discussion although the subject may have been touched upon.

One such question concerns the effect upon Karma of an individual adhering to an ideal even though the ideal is wrong. Some years ago a popular motion picture was built around the life of a man whose loyalty to the enterprise with which he was affiliated brought him one problem after another, yet he went on holding to the ideal of the firm for which he worked which actually was an ideal in his own mind. While his ideal was based upon the service that the firm could render, the actual policies and management of the firm were definitely tied up and only concerned with the financial gains regardless of the methods used to bring them about. Here was the case of an individual devoting his life to a mistaken principle, but, nevertheless, in the services which he performed

in working for his ideal of the firm, rather than for the actual policies that existed, he accomplished great good for many people even though he, himself, did not always profit materially by what he was doing.

No doubt, the individual who had this question in mind has considered the status of individual living in countries today which, by their actions, clearly indicate that their policies are ones of aggression with no concern for individual life, property, or principles. Is the individual who subscribes wholeheartedly to the aims and ideals of such a political system going to suffer by future Karma? It is difficult to determine to what extent motive affects Karma, but from the best information and research possible upon the subject, it appears that motive has considerable to do with it. In other words, if a person is to do what he believes is right but in the process someone else is harmed, there is not the same implication as if the same individual set out to perform the act which resulted in harm instead of this harm being coincident to an act which, upon the part of the individual, was not intended. An individual driving a car who would not turn aside to avoid hitting another person is hardly less responsible for that person's injury than if he deliberately set out in some other manner to injure the person, but one who is driving a car and when faced by the imminence of possibly harming another would do everything within his power to avoid such an accident, but, nevertheless, not being able to escape from rendering harm is apparently not taking on the Karma that would be made by planning an actual physical injury to another human being.

It cannot be admitted entirely that motive is the complete determining factor of Karma. If we do what is wrong in what may be our period of development and growth, we are going to have to compensate for it. In other words, even with the best of intentions, if I commit an error there is some manner in which I will have to pay for that error in order to have the experience of learning to direct myself differently. A child who touches a hot stove, and who has not yet learned that pain follows contact with a heated object, may have a good motive, but because of this lack of understanding the burns will be no less severe. In other words, Karma must

always be considered a means toward teaching us to better adapt ourselves to our environment. That is the positive side of Karma.

In most considerations of the subject, we are frequently more tempted to consider its negative phase — that Karma is a burden which brings problems and difficulties to us in the form of revenge, or merely, to make us suffer pain as a punishment for our errors. There is no force in the universe with which we must cope that is working in any way to cause us to be punished, unless it is Man himself. The law of Karma works only in the manner illustrated by the child and the stove to teach us a lesson. It is only when we resist having to learn the lesson, when we fight against having to take our just part in learning through actual experience that Karma becomes a burden and becomes multiplied because of our refusal to cooperate with the laws by which it operates. Therefore, if a person subscribes to a false ideal Karma is built up which will result in that individual being placed in situations where he will have certain difficult experiences brought upon by his own good intentions or those of other individuals. The best he can do is to face rather than fight the situation, to study it carefully, and plan his life according to the methods by which he can most rapidly understand and accomplish the learning of the lesson which he has failed to learn in the past.—A

Measuring Development

We have discussed in these pages before the fact that psychic development cannot be measured by any physical standard. Some individuals failing to realize this sometimes take inventory and are not sure that they have gained what they should in proportion to the effort they have conscientiously put forth.

Such is the case of a Frater whose correspondence came to my attention recently. I have every reason to believe that this Frater has been sincere in the study of our teachings up to one of our higher degrees. I cannot vouch for the fact that he has daily and systematically practiced the exercises necessary to develop a perfect technique, but at least his sincerity is beyond questioning. Now he

is somewhat unadjusted in his thinking as to whether or not he has accomplished enough, and in that consideration he is probably thinking in terms of something of a physical nature to prove that development. I feel that he has accomplished more than he may objectively realize. If we have gone through our studies looking for the spectacular we are going to be disappointed. All Cosmic principles are identical with what we realize as material laws, and, as a result, manifest through these laws. What occasionally occurs contrary to such a law we might consider a miracle.

A Frater wrote to this organization during the depths of the depression almost pathetically to the effect that he was desperately in need of work, finances or some type of material assistance. His letter was referred to our Council of Solace who communicated with him. The organization gave as much direct assistance as possible at the time and the usual metaphysical assistance of the Council of Solace and the officers of the Order were directed to him. Considerable time passed and to my knowledge, a report never came from this individual until out of curiosity I had the impulse to write to him and ask if he had made a report to the Council of Solace and if our help had assisted him. This was probably at least four or five years after the event took place. This member replied that three days after sending us the communication desperately appealing for help, which was about the same time that we received his request and instituted metaphysical help on his behalf, he secured employment in a position for which he was well trained which brought him a satisfactory income, and that he had been steadily employed in this position ever since. The important point I wish to emphasize is that he said that the reason he did not write further to us was because he knew that this position had nothing to do with our help or intercession but that it was just a "lucky break" and would have happened any way if he had just waited.

Frankly, this type of thing is somewhat discouraging to us and yet it is one possibly exaggerated case of many others of not as great importance. People wire or write us for help in personal problems or health and when the help comes many of them say that they would have recovered or conditions

would have improved in the normal course of events without a communication to us. In other words, it seems that these individuals believe that if the Council of Solace or the metaphysical assistance which is rendered does anything it will do something spectacular. Possibly they expect a million dollars to fall out of the sky. If such a thing happened their credit might go to our metaphysical assistance. However, Cosmic principles do not work in that manner. When we intercede on behalf of an individual requesting our help we only do so to help direct certain laws to manifest in a way that is perfectly natural and in accord with the abilities and Karma of the individual. As a rule, nothing unusual happens, if by unusual we mean mysteriously solving the problem. Frankly, I believe that when an individual is desperately ill or faced by a vital personal problem and some change for the better comes that this could be classed as more than usual. It is because we, to the extent of our knowledge of Cosmic laws, have helped to direct them into constructive harmony with the activities and purposes of the Cosmic.

The individual who is asking for this help must also realize that he must work with us. This is no reflection upon the thousands of people whom we help and who acknowledge the help, because after all, we are not doing this merely for the comments that we obtain. We give freely of this help to anyone requesting it, member or nonmember. Therefore, learn to measure your development by the so-called common events in your life. Do not take a superficial inventory, but an honest one of yourself and remember that many of us are so busy doing nonessential things that we do not have time to do those which are simple but nevertheless essential. At least practice some of our more simple experiments and exercises daily and when a particular monograph does not contain a specific exercise, avail yourself of a few moments to practice on one in another monograph.—A

Phenomenal Powers

A Frater states that his sister recently received some literature which contained a number of circulars promising wonderful mental development through the practice of the exercises which these circulars guaran-

teed to teach. The literature went so far as to intimate that the course of study offered would make it possible for an individual who studied it to develop phenomenal powers and perform such feats as walking barefooted through fire, walking on water, and many other similar miraculous accomplishments. The frater asked to be advised whether through the practice of deep breathing or concentration or any other known process such things could actually be developed, and if so, how often it would be necessary to practice the exercises to be able to do these apparently marvelous things.

Those members who have entered the higher degrees of our organization and even those in the lower degrees should be in the process of becoming more and more aware that the gaining of knowledge and the development of the use of psychic powers is the result of a period of study and development. It is not possible for anyone to guarantee exactly what another individual may be able to accomplish. This organization does guarantee that in proportion to the individual's sincerity and purpose and his application of the principles which we teach, that the result will be the ability of the individual to better adjust himself to the environment in which he is placed and thereby attain certain degrees of happiness and health to exceed that which might otherwise have been developed.

On the other hand, for any individual or group to promise that another individual would be able to accomplish miracles would be ridiculous in the same sense that it is impossible for the teacher to promise success and perfection in any course of study or procedure upon which an individual enters. Furthermore, in regard to the claims made to which this Frater referred, it is well for us when considering these claims and descriptions of such phenomenal powers as to be able to walk barefooted through fire or on water or any other thing which we do not consider commonplace, to honestly analyze ourselves and ask this one question: "Would we be happier if we could do these things?" If such a question is honestly put and answered, most of us will realize that we would not be satisfied to gain these abilities in themselves. That is, what possible good could we accomplish through merely being able to do or accomplish such an action if it had no fur-

ther purpose? I do not mean to infer that the accomplishment of these abilities is impossible. Various records, including the Bible, tell us of masters who have walked on water or suffered certain persecution and had no resulting harm come to them. Two familiar stories are the occasions when Jesus walked on the water and Daniel entered the lions' den, but remember that when these feats were accomplished they were not accomplished as an end in themselves; they were accomplished for a specific purpose. Jesus did not walk on the water in order to secure a crowd to listen to his message. If he had resorted to such a procedure his systems of teaching would have failed to have the value or the appeal that they did have.

The purpose of any consistent study which is conducive to psychic development is to bring about the fullest use of those powers as they will become usable to us in our particular lives and environment. If we are able to apply these principles in small things we will find in the case of an emergency that we have a storehouse of power upon which to call that we may not objectively realize, but if we think in terms of developing these powers only for the sensational accomplishment of the thing, we may find that we are lacking in the very abilities which we seek to develop, happiness and reasonable success in our immediate lives.—A

Mystical Significance of Cremation

A Soror asks of us assembled here: "Will you kindly explain in the columns of the *Forum* just why the Rosicrucians think that cremation is strictly the correct way of disposing of bodies after transition?"

Many persons abhor cremation as a means of the disposal of the body. To them, the thought of its reduction to its simple elements by the use of fire seems harsh. This is because they are accustomed to think of the effects of flame upon the living body. The body is insensible to pain; it is but a molecular mass after the transition of the soul. Certainly one's sensibilities should be more disturbed by the thought of the body being slowly decomposed in a vault or in the ground than by cremation. By the burial method either extraneous life, insects, take possession of it, or the natural decomposition

germinates insects within the decaying organs and putrifying intestines. Very few persons can afford the kind of embalming or interment which would greatly delay this inglorious disintegration of the human form.

Historically, cremation is one of the oldest and one of the most prevalent methods used by ancient man for the disposal of the body after death. With the exception of the Egyptians, who embalmed the bodies of the deceased, and the Chinese and the men of Judea, who buried them in sepulchres, cremation was a general practice of the ancient world. Abhorrence of it came about principally because of the influence of the Christian Church. The Christian doctrine of *resurrection* and *purification*, literally interpreted, conceives the need for the body to remain intact, the assumption being that on the final resurrection day the righteous dead will step from their graves and resume their place in the Kingdom of God.

Human experience, as the result of exhuming bodies, has disclosed that within a comparatively few years, or less, after burial, there is naught left but skeletal remains. Sometimes even these have disintegrated into dust when moved even but slightly. Consequently, if the Christian doctrine of resurrection is to be interpreted in the sense that the mortal body is to return to the living, as it formerly was, at that momentous time it would necessitate God's covering the skeleton with new living flesh. If this miracle which would need be performed, is possible with God, then God could equally as well spontaneously reassemble the elements of the cremated body, and restore it to its original state. Therefore, burial affords the orthodox Christian no distinct advantage over cremation. Simply put, God could reassemble the infinitesimal elements of a cremated body just as easily as he could put flesh upon the skeletons of those who have been buried.

The Bible, however, both the New and Old Testaments, is quite replete with parables and pronouncements that indicate it was *not intended* by the ancient prophets and by Christ that man should try to keep the physical body intact after transition — or death. In fact, in Genesis 3:19 we find: ". . . for dust thou art, and unto dust shalt thou return." Patently, any attempt to preserve the body is therefore in defiance, shall we say,

of the ancient Mosaic and Christian law, "unto dust shalt thou return." Even more important is the fact that careful preservation of the inanimate body constitutes a glorification of it, which is in opposition to the Christian principle of the "duality of man."

Most all Christian literature conceives the soul as the principle spiritual entity of man's composite being, the body being but a temple from which the *light* shines forth. The body, except if we have a misconception of it or a false pride as to our physical form, we will readily admit, consists of the same elements as other material things. Daily experience tells us this. During life we are continuously assimilating, as food and water, the chemical elements of the earth, not to increase soul *but* body. Therefore, when the soul has departed, the logical as well as the truly Christian method would be to have the body return to those simple elements from which it sprang, as quickly as possible.

There is no cleaner and more wholesome method for this than cremation. Fire, by which cremation is accomplished, is an ancient mystical symbol of the process of purging and purification. All forms of matter were reduced in the alchemists crucible to their pristine state, and then from out of them new forms were brought forth.

The Rosicrucian conception of cremation is not unlike what every *real student* of Christianity conceives as the proper spiritual and sanitary disposal of his body after death. The Rosicrucian conceives death as but a transition, a change of existence, a change from one plane of consciousness to another. In reality, it is an *initiation* by which the self, the personality of the soul, comes to acquire new experiences and to pass over the threshold into a larger and greater chamber of existence. When the soul is in the body, it is confined to a *small temple*, with comparatively limited opportunities. When it passes into the universal consciousness from whence it came—or the Cosmic—its personality must perform activities of a greater scope. Just as the personality, in accordance with the Cosmic law of *progression*, evolves, spirals toward perfection, so the earthly elements change from the complex to the simple and again to the complex.

Disintegration of the body is merely a release of the atomic energies so that they may

change, that is, assemble again into new forms, either animate or inanimate. Any attempt by man to arrest this change constitutes a violation of Cosmic law. When the soul leaves the body, the physical garment has served its purpose. Why preserve its outmoded and inadequate form. Release it as quickly as possible so that the elements of matter may be *reborn* in a new form. This rebirth must be. It is Cosmic decree. Cremation, we repeat, is a clean, pure, and mystical means for the reduction of the body to its original state. It completes the cycle of *devolution* and *evolution* quickly once the soul has departed.

As one authority on cremation has said, "All decaying animal remains emit gases which ultimately become converted into vegetable growth or growth of some kind such as trees, crops, gardens, grass, etc. It may be taken as certain that the gaseous products arising from a cremating body—amounting, although invisible, to no less than 97% of its weight, 3% only remaining as solids in the form of a pure white ash—become in the course of a few hours integral and active elements in some form of vegetable life." This is the beautiful thought in connection with cremation. We are bringing new life and form from out of our discarded body. From our ashes, phoenixlike, arises some new substance, some new material entity, attesting to the immutability of matter. Why try to preserve a discarded body, when its elements may better serve the Cosmic scheme by blossoming forth, perhaps as a magnificent rose, to bring beauty, perfume, and happiness to other mortals, or by their chemical substance nurture some other growing thing. We are by this means *immortal in body* as well as in soul. In other words, the elements which once composed our physical body live again in other things, eternally.

The ashes of the cremated body, according to Rosicrucian tradition, must be scattered upon open water or placed in damp soil within seven days after the cremation. The following is a brief description of the Rosicrucian funeral ceremony as it appears in the Rosicrucian manual:

"The Rosicrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the frater or soror take part in a ritual significant

of the passing through a High Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple, rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express *the beauties of life*. Sorrow is expressed only because of the absence of the member from such personal contact as had been enjoyed in the past. The Temple Ceremony *must* be performed *after* the hour of noon (as the sun journeys to the West) and the ideal hour is late in the evening so that the service may end about midnight and the body remain in the Temple (before the Altar in the East) until after sunrise the next morning, when it may be taken to a vault, but preferably to a place for cremation. Those not members of the Order may be invited to the service and such friends and members of the family should be seated on special seats at the Northeast of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. Service. One of the most beautiful parts in the ceremony is when, after the opening of the service, a special prayer, and some other points, the Master of the Temple permits the Guardian of the Temple where the Frater or Soror had attended, to stand beside the body and remove the Rose from the Lodge apron (which is on the body), while speaking these words: 'From our midst has departed one expression of Soul we have loved. Across the Cosmic Threshold has passed another Initiate into the Temple of God. In that Temple there are degrees of understanding, grades of advancement, cycles of progression, and then the Sublime Degree of Perfection wherein thou, oh, departed one, shall be one of the Divine Illuminati and enter again the School of Experience where we shall once more enjoy thy noble, loving companionship. In this earthly initiation, the Rose and the Cross were given unto thee in the form of this apron to wear as a symbol of thy readiness to serve humanity. Thy body and personality were enconced by the Rose and Cross. In thy Divine initiation thou shalt have no need of the Cross, for thou hast borne thy Cross well and God hath laid it aside; but the Rose in

all its sweetness and perfect development shall remain with thee as a symbol of the unfolding of thy soul experience. To symbolize this, I, Guardian of the earthly Temple of thy work, do now remove from thine apron the Rose, and in the hand of thine earthly body I place another rose, fresh with Life, Fragrance, and Purity, that it, too, may return unto the dust of the earth to rise again and through resurrection become manifest in all its glory'."

The ashes of our fratres and sorores who have been cremated, and which are sent to Rosicrucian Park, are interred here in the soft soil, in accordance with a very brief interment ceremony. Rose petals are intermingled with them, and they are caused to give life to some growing thing which is planted above them. Symbolically the bodies of these members live again, that is, the elements of their physical forms, while their souls and consciousness reside on the Cosmic Plane.—X

The Fourth Dimension

A Soror residing in one of the Gulf States arises to address this Forum. She says: "The Fourth Dimension is an all-engrossing subject to me. I would like a summary of what it represents, philosophically, scientifically, and in particular, what it means to Rosicrucians."

Let us first consider the other three—the conventional dimensions of *length*, *breadth*, and *thickness*. In ordinary experience, these three seem very real to us. Nearly every visual object seems to have these qualities. However, they are not independent of the forms of matter. No one, for example, has ever perceived the dimension of length by itself. Consequently, the three dimensions are conditions which the mind appears to associate with objects of sight and of touch.

Actually, what is it that we realize as dimension? To our consciousness, every form of matter, that is, every particular which we discern visually or by touch, appears to have specific limits to its nature. When we perceive an object visually, let us say, the impulses brought by the light waves and finally transmitted to the visual center of our brain produce sensations there. These sensations, as *consciousness*, cause us to have an idea, a

mental picture of the object seen. We then identify it by name. The whole idea becomes a form, a thing which we see. Wherever this object appears to *change* its nature, that is, to become something different than the idea we have of it, that, to our minds, then constitutes its limits. Beyond these limits, it is another form or condition which we perceive. The limits of the extension of something, therefore, constitute its fixed dimensions.

Simply put, a dimension is the direction in which extension takes place. A form of matter, call it a log, extends, shall we say, so many feet horizontally; it has *length*. It extends so many inches above the ground; it has *height*. It recedes so many inches from us; it has *width*. Obviously this condition of dimension could not be realized by us if the direction which the extension of something takes had no limits. Thus, for example, if you lie down on a summer day and look straight up into a clear, cloudless sky, with nothing else visible, what you perceive is dimensionless.

An object's extension, that is, what constitutes our idea of its form, may have its limits caused by other than the apparent beginning of some other form. An object's limits, its dimension, may be caused by *space*, by its appearing to have nothing bounding it. In other words, the conception of dimension may be caused, not just by the apparent end of one form and the beginning of another, but also by a form seeming to be surrounded by what we call space. In fact, if there were no such condition which we perceive as space, we would have no idea of dimension at all. No matter how many objects we might have, different in appearance, color, texture, and substance, if there were not absolute breaks in such a mass, that is, separations where nothing seems to exist, all the objects would seem but to constitute a design of a single form. If, for further example, all you could see in every direction was a great collection of colors and differences in substance, and you could not separate them so that space could exist between them, the bulk would appear as a *whole* to you. There would be no limit to its direction, only variation of its expression.

Matter is that which seems to occupy space. The limit of a form of matter in space

constitutes its dimensions. Actually, then, all that dimension tells us is the extent of a mass of molecules which produce the sensations which we perceive as a form, seen or felt. Dimension is also an indication of the limits of our physical senses of sight and touch. Visual objects actually do not dangle in a state of nothing or in a void, as we think of space. The so-called space surrounding an object is a plenum. In other words, space is not a void; it is just as full of energies as that which we call matter. Matter is that energy or collection of force which is a mass that we can perceive. That which we cannot perceive as such a mass, we call space. Our senses cannot discern the transition, the gradual change, from a form of matter into this hypothetical space. So, to our consciousness, something is, and seems to have limits as to its positive nature, and these limits we call its dimensions.

On the other hand, we may say that space has dimensions also. We mean by that, that space appears to be bounded or limited by something which does have existence, for we measure space also. Space ends, we say, where matter or mass begins. Finally, then, dimensions are the directions in which matter and space seem to extend themselves. Since, however, space is an illusion of the mind, and really is substance too, just as is matter, then dimensions have no actuality, for there are no real limits in the universe. They are merely notions of the human mind.

The consciousness has devised other kinds of dimensions. These are the states of *past*, *present*, and *future*. What we are immediately conscious of, and which is not a recollection, or a product of imagination, we call the *present*. If we extend our consciousness beyond what we realize as the present moment, it is termed the *future* state. If we permit it to enter an antecedent state, to think backward, it is said we are dwelling in the *past*. This seeming progression of consciousness is called *time*. However, there are hiatuses or *gaps* of consciousness, just as space appears to exist between the manifestations of matter. For example, there is realization, the awareness of something, or in other words, the *conscious interval*. Then there is the gap of which we are ordinarily not aware, which breaks the continuity of our consciousness. It is these fractions of a second which permit

us to retain the impressions we receive long enough to realize them. In other words, the sensations of what we perceive must be retained long enough for the mind to identify them. If impressions were continuously crowding in on us, our state of consciousness would be so kaleidoscopic that we would have only a realization of a confused mass of impressions. So our experiences are broken up by the mechanism of our minds into a series, like links in a chain.

Each experience is registered in memory, where it may remain for but a few seconds or for years. As said, we can only be conscious of one experience at a time. That which occupies our consciousness is always of the so-called present. In fact, consciousness, as a state of realization, is always *now*. Consciousness is of us, and we are always of the present. When we are conscious of an experience which we designate as past, it is because we realize that the experience is a recollection. We are able to determine between a present consciousness of ideas just being formed, and those which are recalled from memory, and which are occupying our present awareness.

To use a homely analogy: We look out of a window and take a photograph of the scene we behold. The scene we see is of the immediate, the present, as we gaze upon it. We then develop the picture, frame it, and place it on the wall beside the window. We look out of the window at another scene, which likewise is of the present moment, and we realize it. We now turn and look at the picture which we photographed. As we are conscious of the picture, it is in the now of our mind, and yet we realize the difference between it and when we observed the same scene through the window. So we call the photograph the past. These gaps — past, present, and future—are entirely notions of mind, for in the universe there is neither beginning nor end, no moving forward to a final point. There is only *change*; nothing is old, nothing is new. There is only transformation.

To further understand this, we can think of the universe and all of its manifestations which are occurring as like a merry-go-round. It is constantly in motion, but it is

progressing toward no final state or end. Then a man steps on the moving merry-go-round. It marks the beginning for him, that is, a beginning for his relationship with the merry-go-round. It is a change of his position. When he steps off again, he makes another change in his position, and he is aware of the interval between, or what seems as an interval to him, between the past change, when he stepped on, and the present change, when he steps off. However, the merry-go-round has been in continuous motion. These changes of man's position in relation to it have never interrupted or altered its constant, its always present motion. The fixed changes, the interruptions were entirely with man, not with the merry-go-round.

That there is no true relationship between what we conceive as past and present, and the timeliness of nature, we may cite a still further example. We look up at the star Alpha Centauri. As we gaze upon it in the heavens, it is very much of the present. We see it as immediate as anything else we look upon. The light, however, causing the visual impressions we have of the star now, actually left it some *four years ago!* Therefore, we do not see the star as it is. The present of the star to us, is not as it is in nature. Since nothing is at rest, nothing is actually of the present, except as our consciousness arrests the impressions of it for our realization. We hold at rest, for a fraction of a second, that which comes to us through our senses. *We make the present.* In nature, everything is becoming, nothing is fixed or definite, as Heraclitus, the ancient philosopher, told us centuries ago.

Now it can be easily seen that *space-time* is a factor which greatly determines the nature, the illusion shall we say, of the other dimensions. Thus one school of thought—philosophers and scientists—call this space-time factor the *fourth dimension*. The Rosicrucians likewise say that the dimensions of space and time, namely, past, present, and future, for example, are truly illusions. They are not actual qualities of the universe as men ordinarily think of them. However, they say that there is a *real dimension* of all things which constitutes their fundamental quality. This is the vibratory rate of atoms and molecules. This dimension, further, is the inces-

sant pulsation, the rhythmic throbbing, the gyrations of the particles of energy that comprise the entire universe. Man perceives an infinitesimal part of these vibrations of the Cosmic through his senses. Because of them, he comes to know or at least to form ideas about the world around him. His interpretation of these vibrations may and undoubtedly do give him a mental picture that is different than the absolute, actual nature of the cause of the vibrations themselves. This dimension is the *fourth dimension* to the Rosicrucians.

Man must perceive it, namely, these rates of vibrations, before he can apply to them the illusions of the other dimensions of time and space, to complete the arbitrary conception he has of their nature. Consequently, we repeat, the fourth dimension to the Rosicrucians is the only true measurement of existence. It is that which actually attunes us to the kindred manifestations in the universe. Really, it should be called the *primary* and only dimension of physical existence. It is the actual variation of the vibrations of things which accounts for their manifestation. These variations or changes are not illusions. One could not identify a form of matter, for example, by saying it is six feet by three feet by two inches. That would tell us nothing of the kind of matter. When, however, in the future, we learn the specific number of vibrations of the various forms of matter, we will be able to distinguish one from the other by just realizing their number, because that constitutes matter's *real dimension*.—X

Never Blow Out Candle Flame

A Soror says: "Somewhere in Rosicrucian literature, perhaps in 'The Rosicrucian Forum,' mention was made one time that candles on an altar, whether in a temple, cathedral, or home sanctum, should never be extinguished by blowing them out. I believe it was said that they should be snuffed out by a snuffer, which is preferred, or by moistening the finger tips. Though it was declared that there was a mystical meaning for this, the liturgical explanation for this was not given. May we learn the reason now?"

The use of candles, tapers, torches, and lamps in connection with mystical and reli-

gious ceremonies is a very ancient one. Almost every religion extant today, such as Christianity, Judaism, Mohammedanism, Brahmanism, etc., has many ceremonies in which candles or torches play a prominent part. Since remotest antiquity, *light* has been a symbol of spiritual qualities. This, of course, is quite comprehensible. Most primitive people were nature worshippers. They were profoundly impressed with all natural phenomena such as thunder, lightning, rain, the sun, stars, and the seasons. These conditions and things had a very direct, intimate effect upon their lives. Further, since it was not possible for them to control these forces, they apotheosized them, that is, they worshipped them as deities.

Primitive peoples are principally agriculturists or nomads; they are constantly made aware, therefore, of their dependence upon the sun, more so than the average man or woman is today, in that it affects so many of their habits and customs. It provides them with warmth, it causes things to grow in their presence, and to their simple understanding it apparently moves across the sky in majesty. Its fierce rays also caused great respect for its efficacy. Moreover, it dispelled the darkness of night in which lurked all the terrors and fears imagined by a primitive mind. Consequently, light, a product of the sun, became a sacrosanct quality of nature. In many religions, the sun was the principal deity in a virtual pantheon of gods. *Mithra* was the god of light of the Zoroastrians; *Ra* of the Egyptians, and *Ynti*, the sun god of the Incas. These are but a few examples.

Ignorance has ever been symbolized by darkness; in other words, an obscurity of mental vision and of understanding. Conversely, light has come to mean wisdom, particularly esoteric comprehension or *personal illumination*. The flame has also depicted the fire of divine zeal which burns within the soul of every man, and which must be kept alive if, spiritually, man is not to become a cold, emotionless being, devoid of all compassion, and marked by a loss of the godly qualities which are his natural heritage.

Further, the flame and light have become a symbol of a *quest*, of man's mission in life, namely, the search for more knowledge. Today, many universities, colleges, and scien-

tific institutions have incorporated the torch or "lamp of knowledge" in their official insignia, to depict their lofty aims. Many world-wide fraternal organizations such as the Rosicrucians, Freemasons, Theosophists, and Martinists use candles and torches in their rituals, to which they refer as either luminaries, flambeaux, cressets, etc. Frequently, a number of candles—two, three, five, or seven—are used in such ceremonies. To each candle or "light" a different significance is attached. Thus each may represent a plane of the human consciousness in its evolutionary progress, or again, mind, matter, and soul, or birth, life, and death. In the past, even the substance of the candles had a symbolic significance. The early Christian Church used candles made exclusively of beeswax, the wax depicting the achievement of a bee's labor in gathering honey, and for which they sacrificed their lives.

Mystically, among the esoteric Orders such as the Rosicrucians, it is thought impossible to extinguish, that is to completely destroy the flame of a candle depicting the symbolic light. No matter how dark a place or region, light is there to some degree. This is not only a mystical principle, but a scientific fact as well. Light is a positive quality of the universe. It is of being, of all substance; therefore, it can never cease to be. Darkness is a negative condition. It has no actual state. It is relative, it is merely a *lesser degree* of light. Simply put, darkness is but lesser light. Light exists throughout the universe. It is ubiquitous. However, conditions make it possible for it to be more intense in some places than others. Light, therefore, cannot be dispersed in the sense that it can be entirely thrust out of some areas of the universe. A room may be brilliantly illuminated, and another, right next door, may be said to be dark; but within both, light of varying degrees exists. In a so-called dark room, then, light has not been removed, destroyed, or really extinguished, there is just less of it.

Mystically, when candles are illuminated, it depicts that some of the greater light, meaning the light that permeates the entire universe, the energy, has been concentrated on these objects, as a flame, to serve a specific

purpose—to teach a lesson. When the lesson or ceremony is completed, we do not extinguish the light, I repeat, in the sense that we have destroyed or put out of existence the flame of the candle. By snuffing the candle with a snuffer, or by moistening our fingers, we have merely *changed its concentrated manifestation*. We have caused the particular flames, the points of light on the candles, to merge with the whole energy of light existing everywhere.

To give you a little better understanding, we will use a simple analogy: When man dies, his soul is not extinguished. Mystically speaking, it is absorbed into the *absolute universal soul*, the Cosmic, from whence it came. It follows, therefore, that when we snuff a candle flame in our sanctum, we are merely doing likewise, causing light to be absorbed into its source. When, however, we *blow out* the candle flame, it is taken as the intention to disintegrate the flame, of trying to cause it to no longer exist as light, even in its invisible, intrinsic, vibratory form. This procedure, therefore, is considered a profane way of extinguishing a candle flame, in all Rosicrucian and authentic esoteric Order rituals and ceremonies.

I was particularly impressed with the importance of this rite in a temple ceremony of the Rose-Croix Order of France, in which I received a high degree initiation in Paris in the year 1936. Likewise, the extinguishing of the candles was again stressed, at the conclaves of the F. U. D. O. S. I. in Brussels, Belgium, in which I participated, representing the AMORC. Brass ornamental snuffers were used for the purpose.

In our Lodges and Chapters, candle snuffers are also used by the Colombes in extinguishing—or *changing*—the manifestation of the flame on the candles. It is suggested that every member obtain (if he or she does not already have one) a snuffer from an oriental store, or a store selling Chinese and Far Eastern objects. The price will not exceed one dollar. Some members will be able to make their own. We may be able to obtain one for you if you cannot make or locate one in your own district.—

The Law of the Triangle

A Soror asked for further comments regarding the law of the triangle. Her question is based particularly upon that monograph in the *Neophyte Degrees* wherein it is mentioned that we do not become conscious of the process of the operation of this law until it is actually in effect. The reference in the monograph states that we are conscious of the change which is actually the second point in accordance with the law of the triangle. We know that the fundamental symbology of the triangle is its representing three which, according to our principles, represents a perfect or a completed thing. Perfection might be represented by the law of the triangle in that cause, process, and effect make up the sequence of any condition. According to the law of physics and in various fields of life sciences, there is always a cause and an effect of any condition. This can be most simply illustrated by a force. If a force is exerted upon an object, the effect of the force is usually the movement of the object or a change in its condition. Therefore, we see a perfect manifestation of the operation of a law.

A force is an intangible thing and is almost inconceivable. Whenever there is a force exerted it is usually exerted upon something. It is hard for us to learn to think, in a physical sense, of a force moving through space unless we think of it as potentially being able to make a change in an object with which it comes in contact. All events in our lives are governed, more or less, by change. If no change took place life would be completely static or, in fact, it would actually be non-existent in the sense that we know it. Consequently, we think in terms of effects for almost everything that we do. This effect may be of a constructive or destructive nature; it may be purposeful for ourselves or for the good of humanity, as a whole, nevertheless, it is the definite effect of a cause, or causes, that we, or someone else has set into existence.

In the case of important events that happen in our lives, particularly those which have a very great bearing upon our future, whether they be for a positive or a negative end, the cause is not usually apparent immediately. How often have we all had the experience of

falling or slipping. We are not conscious of it until we reflect upon the condition; therefore, the cause, or the first point as represented by the law of the triangle, is overlooked and we are not conscious of the condition until the process has actually taken place which, in the case of slipping on an object which we did not see on the floor, would be the process of falling. The result or completion of the whole cycle would be when we finally stopped falling and were in a position of comparative rest. The effect would probably be some bruises or even more serious consequences. This illustrates the paragraph in the monograph which points out that in many events we are not conscious of what is occurring until we have already come to the second point of the process as is symbolized by the triangle.

Individuals who live completely objectively and who never attempt to analyze their position in life or events that confront them are more likely to be those who believe in luck or good fortune. If something happens to them that is different than might be expected or beyond the usual course of every day events, they are looking upon the process and the effect as the whole thing and overlook the causes. As we said before, these causes are seldom apparent immediately. They go back sometimes a matter of weeks, months, or years in our lives, but when everything has worked toward the point where the causes have grown to manifestation, then the process may be received as more immediate than the growth of the causes.

If we are to be successful in adapting ourselves to our environment and to the forces of the universe with which we must cooperate, we must learn to use our powers of reason to analyze all that happens to us and try to piece together in our minds the cause, process, and effect of all events and accomplishment. This will help us to appreciate the possibilities of any action we may take or plan we may make as being potential causes of future favorable or unfavorable events. In that manner, by experience and the setting up of other causes by knowledge and judgment, we can direct those causes to be established and processes to be begun that lead toward satisfactory and worthwhile accomplishments or effects for our own well being.

—A

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The Mystery of Miracles

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Vol. XIV

AUGUST, 1943

No. I

SUPPLICATION

Let me this once cry aloud!
Let fly the shroud
Of panic clutched against the walls
Of the gnarled mind's halls;
Let echo out
Fold on fold the shout
Of cold anguish from burning heart;
Let tears lastly start
To moisten this dry grief.
Consecrate belief
Which died here unborn;
Let me mourn
Who loved her promise.
Permit the slim surmise
That time may resurrect
The stricken intellect.

—GILES HOLDEN.

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Greetings!



Dear Fratres and Sorores:

The horrors and detriments of war are all too obvious to most persons. With the increasing intensity and duration of the conflict, the material and physical disasters as an aftermath are apparent to the most casual observer. Ships are returning daily with their cargoes of war-torn bodies. The periodically published casualty lists are being "upped." In every State of the Union and nearly every Province of Canada, and in the lands of the Allies and Axis alike, new hospitals and sanitariums are being erected in anticipation of the "fruits of war." With each passing month, more and more families are becoming intimately aware of the war's existence by the loss from their immediate circles of a son, husband, brother, or father. It is a loose consensus of opinion, however, that the active dangers and damage of war will end with the cessation of conflict. From then on, it is contended, the general program will be one just of construction. It is frequently related that there possibly will be some internal friction, strikes, riots, agitation, as the pendulum swings back and civilization goes through an adjustment from an armed camp into a workaday world.

It is apparent from such reasoning and the preview of post-war plans as expounded by representatives of governments, institutions and organizations, that certain other hidden, insidious effects of the war are not being dealt with. Certainly every intelligent person must realize their existence. Is the fact that little or nothing is being said about them or being done to stem them, an indication of indifference? Possibly because the effects are more psychological than physical is the reason that they evoke less alarm, though the consequences are none the less severe.

The primary principle of democracy is freedom. This freedom connotes an independence of the individual from any social or political influences that he himself has not helped to establish. To bring about this democracy, or rather, to maintain it in a state of war, we have had to create conditions which have actually robbed the individual of his self-

dependence, and that very *independence* for which democracy stands. In theory, at least, this self-dependence is restored to the individual when democracy is victorious—but will the individual want it then?

Let us take the example of the thousands of girls of high-school age, or those who have just completed courses in commercial or trade schools. The demand for the services of these girls is overwhelming. It is very definitely an employees' market. Industries bid one against the other to engage them. Such bids are not entirely on the basis of monetary appeal. In addition to sometimes nearly fabulous salaries for their experience, the appeals consist also of "no experience necessary," "big pay while you learn," "less hours, frequent rest periods," etc. etc. In themselves, these offers may seem to be innocuous, in fact, an indication of social development and improvement. However, the manner in which these inducements are carried out does have a disastrous effect upon the consciousness of the social obligations of such young people.

"An ideal environment" is now often interpreted as a disregard for discipline. These young people resent supervision, considering it not in tune with the modern times. Though their actual working hours per week, in other than war industry, may be only forty, admonishment about idleness during such hours is objected to as an effrontery. Periodic absence from actual work duties for conversation, smoking, and indulging in soft drinks, goes beyond necessity. Justified reprimands result in their "quitting the job." Increased pay and special privileges, are exacted by concerted action, *intimidation*, rather than merit of service. There are exceptions, yes; but in the aggregate they are too few.

These young people have never worked elsewhere previous to their present war time occupations. The conditions they demand—in fact, *exact*—because of the times, represent to them a standard that should and must be maintained. It is logical that even though no intelligent person wants the deplorable working conditions of thirty years ago to return,

an equitable *merit system* must be revived. Compensation must not be based just upon the rendering of service, but rather, the kind of service performed. Will these same young people be willing to compete with each other, to rise to the top in the next ten or twenty years? Will they come to realize that *they must make their way* in the world? Will they, instead, demand that society carve a place for them by virtue of their existence? Will they shift their individual independence and responsibility to that intangible factor, the State?

Competition has always been the spice of life—the challenge that brings out the best in human nature, insofar as ability and initiative is concerned. That such competition must always be regulated to give all a chance cannot be denied. The big question is: Will the new generation want a chance—or just a sure thing handed to them on a silver platter? Most of the men in the Armed Service are not of this type. They have worked under normal conditions as well as the “oldsters” who have stayed behind. The problem is the average boy and girl of teen age whose social maturity has been induly accelerated by the needs for whatever service he or she can render.

Human emotions run deep, far deeper than sentiments. Any experience that stimulates the emotions intensely, leaves a searing memory impression. As said in the Rosicrucian monographs, memory impressions create channels in our consciousness through which they frequently escape when released by suggestion. Hatred now is being fanned. This emotion is being made dominant in the consciousness of people. It is creating definite memory impressions from which it can arise at any time by association with such impressions. This hatred is necessary to war. Only the insane can kill without wrath or without an aroused sense of preservation. Consequently, the necessary propaganda of war is *hate*. If you dislike hate, then also dislike war, for you cannot have the latter on a mass scale without it. People cannot fight for impersonal things. They actually do not fight for theories or ideologies. Such must seem to touch their lives intimately and to arouse hate and wrath.

Brutality must necessarily be encouraged as a requisite of war. A *nice* war never ex-

isted. To the soldier, the man in actual combat, in the air, on land, or sea, brutality or cruelty is a stark realism with which he is confronted. It is not one-sided, however. It is not always just inflicted on the enemy. He, too, experiences the resultant suffering. He sees the actual blood; he feels the intense pain of a body wracked and partially dismembered. It is an unpleasant duty which he performs, perhaps under the heat of emotion; but in the cooler moments which follow, he experiences the reactions of revulsion to the whole surroundings and a desire to be done with it and that kind of existence as quickly as possible.

What of the young generation, of the civilian population in this country, for example, which experience such inhumanity only in the movies, in magazines, and in cartoons? Theirs is an illusion. They see justified cruelty and brutality toward the enemy, yet they experience no personal pain, no revulsion, as does the actual soldier. This encourages undisciplined emotion, and seems to justify the venting of one's feeling to the fullest if we conceive our motive as right. It makes human life cheap in comparison to the ends to be gained. It flaunts murder, without the objectivity of personal reaction to its effects such as the soldier actually experiences.

How much has this wave of materialism, of sensualism, of concern about food, destruction of peoples and places, money and leisure, figuratively seared the souls of the rising generation? How far have the times suppressed moral discernment, the self-discipline of the young people? Post-war plans must take into consideration cultural stimulus and an appeal to the finer sensibilities of these young people, or the “roaring twenties” after the last war will be comparatively mild to what we will experience. Converse propaganda, dramatizing the ideals of civilization, the beauties of noble effort and thought and of living in a sensible way, must begin immediately after the cessation of the war. If it does not, the prevalent attitude of “the utmost from life at all costs” will prevail.

Fraternally,

RALPH M. LEWIS,
Imperator.

Does Blood Transfusion Alter Personality?

A Soror of the State of Florida who has recently recovered from a serious gangrenous appendix operation now addresses our Forum. She says: "Since the blood transfusions, I have noticed a peculiar something about myself that *isn't myself*, and I find myself even yet frequently stopping what I may be doing and going to the Cosmic for a readjustment or correlating of something that I cannot lay my hands on. My meditations on this lead me to believe that science, in classifying human blood, has much to learn, and that as we develop the *inner man*, even our blood takes on higher vibrations, or that intangible something which cannot be carried from one to another through transfusion. I would like to have this matter discussed in the Rosicrucian Forum."

The science of blood transfusion, since its earliest inception, has gone through numerous changes, modifications, and even at times a return to some practices which were once discarded. No liberal-minded physician, bacteriologist, or biologist would declare that the science is perfected and that man has complete knowledge of all of the effects which the injections of blood from one person's veins into another may have upon them. Pathologically, the practice seems to have great therapeutic value, and undoubtedly many lives have been saved because of it. Whether the psychological or psychical results of transfusion are innocuous is still a mooted question. It is doubted that any extensive experimentation along this line of inquiry has ever been attempted. The physical beneficial results of transfusion have adumbrated any more subtle, adverse, or otherwise harmful consequences which may exist.

Blood transfusion may even date back into antiquity; in fact, there is good reason to believe that it does. However, the first authentic record of it appears as recent as the 17th Century. It was first performed on a human being by Jeans Denys in Montpellier, on a boy of fifteen years of age. In the early experiments, blood was taken from a lamb or calf and with apparently "good therapeutic results" at the time. We presume, by that, it is meant that the patient seemed to recover or gain in strength.

The coagulation of the blood, outside of the body, which is a natural function, was

the prime difficulty the early experimenters encountered. In other words, as we all know from common experience, blood when removed from a blood vessel or vein tends normally to clot. One way to overcome this was to remove the *fibrin* (fiber-like substance) which forms clots. From 1835 onward, this *defibrinated* blood was used with degrees of success. It was soon discovered that bloods of different animals were *incompatible* with those of humans. Though blood from animals seemed to give temporary relief, it soon broke down and was destroyed in the veins of man. Consequently, if one had too many of such animal transfusions, that is, if the major amount of one's blood were of that kind, death might ensue.

A Scandinavian scientist by the name of Jansky showed that this incompatibility exists in all races of man between blood of *different individuals*. Extensive research resulted finally in a *general grouping* of human blood into four different groups for the purpose of transfusion. A presumed advancement over the early method of defibrination to prevent coagulation was the injection into the blood of a solution of sodium citrate. However, it is now believed that it is this citrate which accounts for *unpleasant* though mostly mild reactions after transfusions. Such physical disturbances, of course, will also affect the moods. One feeling slightly ill, obviously will not have the usual enthusiastic outlook, and perhaps will be inclined to wish to avoid his usual duties — in other words, producing lethargy. Today, most authorities prefer the earlier method, with improvements, of course. That is, using the defibrinated blood and *direct transfusion* from the donor to the receiver.

The blood, in antiquity, was often thought to be the substance in which soul or its elements resided. This was perhaps greatly suggested by the essential relationship of blood to life itself. With a great loss of blood, there was, of course, a loss of consciousness and perhaps life. Though the blood is by no means the substance of soul, or the Divine Consciousness, it is the chemical and material agency which perhaps best serves it in man. Mundane or physical science admits that "each living cell of the body carries out in its own substance all the chemical processes necessary to its existence."

The materials which these cells need must be carried to them. That which they discard must be carried from them. The blood is the great transportation system for the cells.

Since each cell "carries out in its own substance all the processes necessary to its existence," it infers that the cell possesses an *intelligence* whereby this is accomplished. This intelligence is self-contained, is impregnated within the cell, and it most certainly is not under the control of the brain of man or under the direction of man's mortal thinking processes. In each cell exists the *Divine Consciousness*, and each cell, therefore, has an end or function to perform, just like a little manufacturing plant with its own superintendent, as general science readily admits. The cell takes from the blood the substances it needs for its chemical production, whether that production is the manufacture of more blood or of teeth, tissue, or hair. But the intelligence of the cell must also enter it by some means.

In our Rosicrucian teachings, we are told how certain positive qualities of the universal Cosmic substance are carried in the air. Each inhalation of the air, each breath we take, has within it this *nous*, this intelligence of the Cosmic. It is then brought into the blood, and finally it impregnates all cells. In our Rosicrucian teachings we are told further that the soul of man is not a separate entity which each individual possesses, but rather, a divine effluence, an emanation which passes through all men alike. This *one soul* has as attributes — the personality, the self. It is this self which causes men to be different in their comport. This self is modified, while in the physical body. The manner in which we live and think does not alter the nature of the Cosmic intelligence of each cell of our being, but it does affect their expression—the self within. The aggregate of the intelligence of the cells is our psychic being or self. The way we respond to this influence, the Cosmic intelligence within us, therefore, constitutes our personality. These fundamental tendencies and characteristics of ours, or influence upon the cells, can be transmitted from parents to children as hereditary factors. Of course, they must be very basic and not mere wishes or nominal habits.

If one has, for example, great psychic development, that tendency is transmitted to

the child. The son or daughter, of course, may deny or suppress it, but that *sensitivity* exists as a potentiality that can be quickened and awakened if one wills to do so. Consequently, our blood is affected by our reaction to the psychic self. This mutation would not show, of course, under a microscope, nor would it be revealed in a test tube. But then again, the *intelligence* that causes each living cell to carry out in its own substance all the chemical processes necessary to its existence, as science says, cannot be seen, weighed, or measured either.

Consequently, when blood is transfused, those intangible qualities of the cells which cause personality are injected into the blood of the recipient also. However, before they could alter or in any way greatly affect our own personality or ideals, or the expression of the inner self, we would need considerable more of this "foreign" blood than our own. One, two, three, or four transfusions certainly would not be sufficient to produce any *psychic change* in us. Normally, nature manufactures far more blood in our own system than we would require from transfusion. Consequently, the majority of the cells would bear our own influence. Furthermore, the intimate influence of our thinking would soon begin to change the personality of the "foreign" transfused cells.

In the blood are secreted the *hormones* which are deposited in it by such glands and bodies as the pancreas and pituitary. These hormones are very vital hereditary factors. It is a physiological fact that they stimulate parts remote from those in which they are secreted. If, therefore, certain hormones in an individual stimulate a part of the brain or one organ more than another, then a blood that has more of these kind of hormones is going to produce a very definite kind of personality. Such blood, if transfusion continues in sufficient quantities, would of course undoubtedly alter the psychic and psychological nature of the one receiving the transfusions. The fact still remains, however, that to date no extensive blood transfusions have been undertaken on a large enough scale to permit a study of this problem.

We have many *Rosicrucian physicians* now serving with the Armed Forces, in the medical corps, where unfortunately such transfusions may be needed—that is, a great

number to each individual. It is hoped that their understanding of these principles, combined with their specific professional training, will cause them to make an extensive study of this interesting problem. Perhaps *tomorrow* we may, through blood transfusion, quickly make *preferred personalities* to order, so to speak.—X

Solving Problems Through Change

In a recent issue of this Forum an article appeared which pointed out that there are times when we reach a condition in relation to our environment where a change of environment is the only solution towards re-adjusting ourselves to a more healthy and better form of living. On the other hand, it was pointed out, we cannot blame everything on our environment and that a change of environment is usually only necessary to solve problems when the whole of our surroundings has proved unsympathetic, or, we might say, out of harmony with our entire life and purpose.

Frequently, an individual's problems are centered about one point in his environment and that particular point is exaggerated. Recently a Frater asked if we thought he was right in breaking up a long standing partnership, pointing out that he could not do as well financially by himself but that working with one of his associates had come to the point where he could not get along with him any longer. Before such a change is made one must consider implications beyond the immediate impulsive feeling that accompanies such a condition. One must consider the welfare of his family and his own welfare insofar as his future ability to fulfill his obligation is concerned.

In considering this problem further, it is well to remember that to a certain extent, we never grow up. All adults retain certain child-like qualities. In extreme cases of certain forms of insanity an individual may be perfectly normal except that possibly the reasoning ability has not developed beyond that of a very young child. In other words, the person has grown up in one phase of life but has remained a child in another. More common, though, are certain childlike characteristics that we all carry, having become well balanced adults in most ways but still

having certain childlike conceptions. As a result, we are somewhat prone to daydream. Almost everyone at some time in life, usually a number of times, has a feeling that his economic, social, and personal connections are not what they should be and the pasture over the fence looks a great deal greener. Man's failure in business and social and moral shortcomings can sometimes be traced to a childlike impulse which causes feelings and emotions to be subordinated to reason. If one allows a desire for a radical change, either in his business or family affairs, to become predominant and fixed in his mind he will find that he is gradually becoming more and more influenced by emotional inclinations rather than by sound judgment. I am convinced that many human problems are more mental than actually a part of environment. If every individual who has a problem to face would strive to make a conscientious effort to lessen the attention he is giving to the problem that problem would have more of a tendency to clarify itself. In other words, by distributing our thinking over all phases of living, we are less tempted to emphasize one particular point which in the case of a problem with its unpleasant announcement, is exaggerated. The time given to dwelling upon a problem seems to cultivate it and cause it to grow. To dismiss the problem from our minds, at least for occasional intervals, and direct attention to our general affairs and analyze the benefits and values that we find are pleasant to us, is going to present a different picture of our immediate environment.

Always bear in mind when considering a radical change that, while you are discontented and dissatisfied at the moment, your attention may be primarily directed toward one individual or item because that is the particular, immediate irritating point where you find it easy to attach your desire for a change. Careful consideration is necessary to determine whether this is true or whether you have added to the particular person or thing some of the characteristics that you imagine makes up your discontentment. If you will remember that the problem or the unsettled condition resulting from apparently unpleasant associations is of your own making rather than being entirely due to another individual or condition outside yourself, you will realize more fully that to change your

immediate conditions would mean merely transferring your attention somewhere else. If you do not change yourself in the process, you will, in all probability, and after a comparatively short time, have the same dissatisfaction with someone or something else in another environment. Therefore, in considering changes of environment or association also consider what changes you will make in yourself to better adapt yourself to the new situation.—A

Fasting and Spirituality

A Frater of the Great Lakes region in the United States propounds an interesting question to this Forum. He says: "I am just concluding a two weeks' fast, during which time I took nothing but water, with a trace of lemon juice in it. I have read that fasting is quite beneficial to the spiritual, mental, and physical natures of man. Will you please inform me whether fasting does help one to develop psychically, or whether it merely helps one physically? If the Order has any teachings relative to fasting, such as the length of a fast and the benefits to be derived therefrom, I would be very grateful to receive them."

It is not an exaggerated statement to say that most all peoples in America, Canada, and England, and certain of the European nations during normal times, eat too much. In the consumption of food, most all of us allow ourselves to be governed entirely by our appetites instead of employing reason as well. We eat at each meal so long as the food pleases the palate and gratifies the appetite. Until a comparatively recent time, there was little or no consideration of what constitutes a balanced meal, so far as the constituents of what we eat were concerned.

The average sedentary male worker, the man seated in a shop or office, eats far too much. This excess of food is an actual burden, just as much as if he had to carry a suitcase of ten or twenty-five pounds around with him at all times. Obviously it fatigues him and retards mental and physical activity. This excess weight is likewise a contributing factor to heart ailments. It has been estimated that each pound of human flesh has nearly a mile of blood vessels. The more such miles, the greater the demands upon the

heart to pump blood through such a vast circulatory system. Most of us know these things, but do little or nothing about them until the disastrous results are objectified as some ailment, and our physician warns us to adopt a diet unless we want to become an invalid or cease living.

It is endemic to man as a species, as well as to the lower animals, to be more inclined toward the appetites and passions. Where appetite and reason conflict, it takes strong will to enforce the dictates of the latter. Simply put, we have good intentions about eating less, but when we are seated before an appetizing meal, the appeal of the food, plus the habit of heavy indulgence and the gratification, overpower the little exercised will. Rigid diets, except in cases of illness or disease, which physicians must then enforce, would not be necessary if we would diminish the consumption of what we ordinarily eat. In other words, we would not physically reach that condition where we would be obliged to deny ourselves this or that for health, if long before, we had continued to eat all things temperately.

The human body is a mechanism, a marvelous machine, the most complex in existence. It has the means, if not abused, of replenishing its deterioration and restoring the energy it expends for its operation. Its sufficiency is best maintained when it can restore itself more rapidly than it deteriorates. This is accomplished through rest or a diminishing of its activity, namely, easing the wear and tear on its organisms. To bring this about, a natural function has been provided by nature—it is *sleep*. During this period, many of the processes are slowed to a minimum. It compels a kind of abstinence from certain of our physical and mental activities which ordinarily make considerable demands upon the human machine. If nature finds this process necessary, that is, sleep, why should we not collaborate, as rational beings? In other words, *intelligent fasting*, periodically gives the digestive system and organs a rest, a chance to recuperate. If we did not overeat, as most of us do, such fasting from a physical point of view would not be necessary or even advisable. The fasting need not exceed more than a day or two.

Every mental worker knows how excess eating or heavy meals affect him, whether or

not he abides by the lesson of the experience. The public speaker or lecturer will never go on a platform to deliver an address, which demands the best of his mental powers, under the influence of an *extended stomach*. It causes lethargy, sleepiness, and sluggishness of mind. The great amount of food in the stomach compels a tremendous flow of blood to that organ to assist with the digestive processes. The blood flowing away from the brain cells or neurons depletes their supply of oxygen and their psychic polarity, and thinking becomes laborious. Likewise no writer, business man or business woman, will attempt any enterprise which requires quick mental response, after a heavy meal.

Fasting is also a religious, magical, and ceremonial custom and rite. Fasting is sometimes practiced for penitence, for propitiation, and as a preparatory rite before beginning some sacramental eating or initiation. For thousands of years, *forced fasting* has existed among peoples for various reasons. It began in all probability due to the scarcity of food among primitive peoples, and during some of the trying times of the ancient civilizations. This forced fasting produced effects on their minds and bodies which they wished to have recur. Thus one who is partially starved or receiving inadequate food may lapse into semi-consciousness, during which intervals strange dreams may be induced because of the subnormal condition of the body—its weakness, for example. Such dreams may have been interpreted by the individual as supernatural forces revealing a unique knowledge to him. The experience, insofar as the dream state was concerned, may have been very pleasant. Naturally, to induce it again, he would resort to fasting. Consequently, fasting became a part of many magical ceremonies.

Likewise, certain foods, though pleasant to taste, produce ill effects at times. Such foods are declared taboo when primitive devotees are to participate in a religious ceremony. For some reasons not known to us today, ancient peoples considered some foods profane and not to be indulged prior to religious rites. The ancient Egyptians, for example, forbade the priesthood of the mystery school of Memphis to eat certain fish and beans. Likewise, Pythagoras forbade his disciples to eat beans and certain other foods. Thus

also among the Koita, an aborigine people of New Guinea, a woman during pregnancy must abstain from certain kinds of fish.

In most all of the mystery schools, fasting was a *rite of preparation* preceding an initiation. It was believed (and in a sense it is true) that foods may convey some impurities to the body. At least such impurities may exist for hours before being cast off as excretion. Consequently it was contended in these mystery schools that such impurities might affect the harmony of the body, or might interfere with its reception of the divine powers to be transmitted to it through the ritual of initiation. The fasting really constituted an act of purification before initiation. Then again, it may have had a very good physiological basis, which was understood. We do know that some foods produce mild toxic poisons which have an effect upon the clarity of the mind.

An excellent example of this rite of preparation, in relation to fasting, is to be found in the Greek Eleusinia—in other words, the *Eleusinian mysteries* of ancient Greece. These mysteries centered about the life of mythical characters, principally Demeter and her daughter Persephone. It was related that Demeter was persuaded to take food after a nine-day fast. Therefore, this fast was imitated by all of the initiates before receiving their own initiation in the Eleusinian mysteries. According to a preserved ancient formula, each initiate exclaimed after his fast, "I have fasted, I have drunk the Cisccon." The latter was a sacramental food.

As we have said, penitence is the motive behind much religious fasting. The penitent believes that he humbles himself by fasting. He is inflicting self-suffering upon himself, and thinks that by such a means he may evoke spiritual sympathy and consideration of his plight. Fasting in ancient Egypt, as well as in comparatively modern times, is practiced as an expiation for sins. In ancient Babylon, such fasting for expiation for sins was accompanied by mourning, wailing, and confession.

A Tibetan ceremony performed by monks and Lamas is known as "the Continued Fast." It lasts four days. The first two are preparatory; devoted to prayers, confession, and devout reading. The third day is a strict fast; in fact, the monks are not even allowed

to swallow their saliva. The fourth day is again devoted to prayers and confession. The fast continues until sunset of the fourth day.

Though Christ fasted for forty days before beginning His ministry, He left no definite rules for fasting. Fasting, as a rite and practice, existed in the earliest of Christian dogmas. It was particularly emphasized in Christian doctrines by the great theologian Tertullian, 230 A. D., who Latinized Christian writings.

The Rosicrucian teachings take a sane and sensible view of fasting, both from the physical and the psychical points of view. We are told in our monographs that the body can exist only until half of it is depleted or consumed. Therefore, the stories of persons going without any food and *water* for forty days or more, or without taking any strengthening substance, are false or exaggerated. On the other hand, occasional fasting is recommended when it does not rescind a physician's orders not to do so.

In our teachings we are told that the more hungry we are—up to a certain point, of course—the more predominantly *negative* the blood quality; consequently the more *Nous*, the positive quality of the air, which we take into our lungs, and which is thus taken up by the blood. "When the system becomes hungry each blood cell is giving its utmost nourishment and vitality, drawing on a greater scale the vitality of the air in the lungs." To fast, or nearly so, between dinner at night and noon the next day, increases vitality. In other words, after indulging in the evening dinner, eat nothing further except perhaps fruit juice and a roll the next morning. If you can dispense with breakfast entirely without pangs of hunger, do so. This allows the system to really get hungry by noon, and the cells of the blood thus draw more of the positive *Nous* quality to themselves and increase the vitality. "It is not advisable to fast when the body is tired." Therefore, fasting between morning and evening or during our work day is not proper, except occasionally, because of the energy being spent.

Spirituality is not a quality or a property of the physical body. One cannot eat himself into a state of quickened spiritual consciousness. There is no *psychic food* for this purpose. There is no diet that can assure one

psychic development or unfoldment. Any well-balanced diet that contributes to your health, welfare, and harmony of body and mind, makes possible more rapid psychic development. The food itself in such a diet does not affect the spiritual nature, but the consequent health from it does help the normal development and functioning of the psychic powers.

It is a mistaken idea and a perverted practice of asceticism to suppress the desire for food, in the belief that with the degradation of the body through abstinence or fast, spirituality will follow in the wake. Just because an excess amount of food may cause ill health and physical suffering it is no premise for reasoning that *stringent fasting* will increase the power of the spiritual nature. There is no material substance that can alter or affect the spiritual content of man. Material things can only affect their own kind, such as the body. A very ill body does not alter the spiritual property, which is immutable, but it does prevent that spiritual property from having the proper kind of medium for its expression.

At times in our Rosicrucian studies it is recommended for certain psychic exercises that a *partial* fast or special diet be followed. This is done so that the body may function more perfectly to suit the needs of the psychic functions at that particular time. Such a fast is not advocated as a regular practice, nor even for all psychic exercises.

Rosicrucians will be happy to know that a very eminent specialist, a gastroenterologist who is a renowned physician and a member of AMORC, has prepared a manuscript on the subject of diet and foods, which is *technically correct* from the physician's point of view, and also takes into consideration the Rosicrucian principles. It emphasizes the exceptional knowledge which AMORC possesses with respect to foods, digestion and the process of eating. This is a most useful contribution to the Order. We are also happy to say that it is written in very *simple language* so that any man or woman, any member, can understand it and get the utmost from such an important subject with its vital influence on health. They can be sure that they are getting the Rosicrucian view, and as well the last word in *scientific knowledge* on the subject. This will be prepared as

another book of the Rosicrucian Library, to be published in the very near future. *Watch for the announcement!* The price of the book will be economical. It will be useful to your health, to your peace of mind, and to the utmost application of the powers of your being.—X

How and When to Review

A frater of a mid-western state relates to this Forum the following: "When reviewing the monographs and reading here and there, I am impressed with the amount of knowledge contained in them, and good knowledge, too, that I had forgotten, all of which applies to my daily life. I had forgotten there was a monograph containing such good advice on vocations, for example."

This frank statement justifies our devoting a little time to the topic of *study review*. Members are motivated by several reasons in wanting to review. Some of them are proper and some of them constitute a *waste of time and effort*. Unfortunately, the most common desire to review is prompted by wrong reasoning. It is natural for us to think or rather to assume that our psychic development or our ability to demonstrate the principles of the teachings should correspond to our comprehension of them. On the other hand, if that were so, then each time we read a monograph and understand it we should likewise be able to execute with perfection every exercise therein, regardless of its nature. In some kinds of instruction, where comprehension alone is necessary, accomplishment does immediately follow. However, where a development of certain functions other than the intellectual aspect is necessary for attainment, the latter does not always follow.

There are examples of this in business training. A girl is studying typing. Each page or two of her textbook constitutes an assignment, a definite lesson. It is simply worded. Possibly in fifteen or twenty minutes, she has read the assignment. It is then so clearly understood by her that without a doubt she could relate it with accuracy to another. But can she be seated at her typewriter and immediately type the subject of the assignment at the required speed, after reading the lesson? She cannot. Why? Because she has to coordinate her sight as she

looks at the text, with her fingers which move across the keys. This muscular and visual coordination requires *practice*. You will agree that it will avail the young girl student nothing to continually review, read the same text time and time again, simply because she could not perform the exercise. So it is with some Rosicrucian students that reach a certain monograph or a certain point in some degree. Because they have had no success or seem to have none with a certain exercise or experiment, they wish to go back and review. They presume they have failed to understand some principle or point.

In personal interviews with such members, I have questioned them on the teachings of the degrees through which they have passed. In most all instances they understand the laws and principles as well as any other member. Continuous review would have added little or nothing more to their understanding. Their lack of success was sometimes due to insufficient practice of an exercise or some other factor which no amount of review could alter, such as worry, intense excitement, or severe illness. These are frequently the causes of failure with the experiments. Actually when such a person reviews, he is creating a greater obstacle for himself.

There is, as all Rosicrucians realize, a definite continuity to the studies. Each principle or thought merges into another to comprise the philosophy of life of which Rosicrucianism consists. You may further think of the monographs as being like steps of a staircase. No one step is sufficient, nor is any single step a greater contributing factor to your reaching the top. If one step lifts you higher, it is only because of its dependence on all others. Therefore, each subsequent monograph elaborates, develops, and throws further light on the ideas presented in previous ones. If one monograph is read and understood and if no success is had with an experiment which it may contain, the studying of the next monograph may be more beneficial than a rereading of the former.

Our minds are not encyclopedic. With the passing of time, principles learned early in the studies, if not frequently used, grow dim in memory. We do not want to entirely forget them, and, then again, an occasion may arise which may require us to use them. Such instances warrant *review*. Even so, this does

not mean going back and rereading page after page of each back monograph of one or two or more past degrees. Such is an unnecessary expenditure of effort, and a useless retarding of your progress.

Ask yourself what it is you have forgotten? What is it that you are not quite certain about? What is it that is vague in your mind, that you want to recall about the teachings? What principle is it that you want to again thoroughly understand, so as to apply it to some immediate problem. In other words, generalize the knowledge which you need. For example, does it concern concentration, memory, meditation, projection, nous, or the 144 year cycle. Then, once having the general subject in mind, refer to your index, find out exactly in what degree, what monograph, and on what pages these subjects are expounded. Now, turn to those two, three, or dozen monographs. Do not start to read them page by page, but rather turn to the summary inside each back cover. Look at the summation of the points of that monograph, and if the summary does not contain what you are looking for then turn to the next monograph. In this manner, within fifteen minutes you can examine a dozen monographs without reading their contents, and finally locate the one or two monographs that specifically contains the principle or principles that you want to review. Then read them, not as you would a fiction book, not as you would something that is just going to pass through your mind, but read them with understanding so that you can relate their contents to yourself, until it is a part of your consciousness.

Now, you can see from the foregoing, that this would not require you to withhold your current monographs and to go back and laboriously start from the beginning of any degree. That is why we have a *summary* in the back of each monograph. It serves a dual purpose. It helps you to test your understanding. When you have studied a monograph each week, as you glance at those summaries there should immediately come into your mind a full understanding of what each sentence suggests. If it is vague to you, then you have not studied your monograph, and you should go back and read it. The other reason is to help you determine quickly and

easily, in the future, the full content of a monograph. Consequently it is unnecessary when reviewing to have you read all of the monographs of a degree in order to acquire the desired information.

Furthermore, to get the utmost out of the Rosicrucian teachings and for an intelligent review as well, we suggest *departmentalizing* your studies. As the frater said, who addressed this Forum, he had not realized how important an earlier monograph was concerning vocations. I did not quote all he said, but he stated, also, that the particular monograph concerning vocations awakened in him an intense desire to become an accountant. Now he is well on his way to accountancy, a profession which will make him happier than anything he had done in his life. At the time he first read the monograph he was not concerned with a vocation. He was not thinking of making a change, possibly a change did not seem necessary, and so he undoubtedly just read it and dismissed it from his mind. The thing to do, however, when a monograph concerns something which may very definitely touch upon your life in the future, is to list the contents in a notebook under a *general heading*, even if you have indexes to the monographs. For instance, particular principles that concern health, put under *health*. Things that have to do with *employment, business, vocations*, write them under such headings, with the degree, monograph, and page where such principles may be found. In this way, you will eventually come to find that most every aspect of your life can be definitely related to the teachings.

If you have a problem of *finance*, if you have a problem of adjusting yourself to *environment*, of making changes in your *character*, of *awakening talents*, of acquiring *new ideas*, you can figuratively and literally flip open a notebook and look under such headings and find the appropriate principles of the teachings that are related thereto. Make the teachings serve you in this intelligent way. Don't periodically lose a lot of time by just arbitrarily stopping your current studies and cutting yourself off from all activity to go back and reread all of your monographs. Much of such information you will not really need in your present degree.—X

The Initiation Process

Among the questions which reach us in regard to initiation, it is evidenced, from time to time, that the individual who is approaching the performance of an initiation is not quite sure of his ground. By this is meant that since the process is different from anything that the individual has done before, he realizes that he is approaching something that is outside of previous experience.

In order to fully understand the process of initiation and all that it can mean to the individual, it is necessary to approach the subject from the psychological standpoint; that is, to interpret initiation in terms of the behavior of the individual and of the mental processes that must accompany and result from the initiation ritual. Before initiation can be considered by itself it is necessary to consider as a background the purpose in the process of the ritual, due to the fact that ritual is the procedure which we use in the initiation. As ritual is a process or a means to an end it is difficult to limit its interpretation to the formality of a definition. The reason for this is because a ritual cannot be limited to any particular act. The fact is that anything we do is, in a sense, according to a ritual. Whenever we conform to social customs and practices, as, for example, when we use certain implements with which to eat, we are performing a ritual because the physical process is the accepted means by which an end will be brought about. Ritual in itself is of no value and can therefore mean nothing unless the ritualistic process prepares us and brings us toward the end which we seek to accomplish. That is why some people reach the conclusion that ritual is worthless. They perceive the performance of an elaborate ritual without understanding the end to be attained. For that reason they cannot enter into the spirit of the performance and seem to think that it is merely a formality for the amusement of, or to mystify, the individual participating or witnessing the particular performance. This idea is particularly established due to the fact that various social organizations have what is called a "ritual" or an "initiation" which is no more than a fun-provoking activity, and in the sense that it provides humorous situations and leads the individual and those witnessing the process

to an attainment of a certain amount of enjoyment, we again see that this process is truly ritualistic.

Actually, a ritual which is accomplishing something, as in the form of true initiation, has a much broader meaning and foundation than this. The principle upon which ritual is based is not merely a man-made idea, but is a formality for illustrating, in a small way, certain laws of the Cosmic scheme that exist throughout the universe. We accept the theory that the principles upon which the universe functions are based upon law, order, and system, so when we perform a ritual which is intended to put us into better relationship or harmony with this law and order, we are duplicating, in a small way, the principles of the Cosmic. We can well consider the Cosmic process as a macrocosm and the ritual as a microcosm because we are illustrating certain principles here within the scope of our ability and understanding. It is for this reason that ritual, to be effective, must be perfect. In fact, an imperfect ritual is not, in the strictest sense, a ritual at all. It is merely a haphazard performance of certain movements and activities. Whenever you witnessed a ritual in connection with a religious ceremony or with any other group activity, you have only been inspired by the ritual when that ritual proceeded without a flaw. Many organizations' rituals are based purely upon various activities such as drill work and pageantry which is performed by the ritualistic team, and its effect in inspiring or even entertaining the participant or witnesses is brought about through its precision and absolute perfection of movement. Such perfection in ritual is actually establishing a small duplication, or, we might say, a representation of the laws of the Cosmic and contribute to our ability to harmonize ourselves with those laws which we are trying to understand.

With this concept of ritual in our minds, we can now proceed to the consideration of one ritualistic process — that of initiation. From the standpoint of our teachings, initiation is defined on the cover of each initiation ritual which you receive. Refresh your memory as to this definition. We see in this definition that both reason and emotion are involved in the process of initiation. Upon analysis, we all know that each normal hu-

man being possesses the ability to reason, and he also has certain emotional traits and characteristics within his being. Reason can be developed and improved by the acquisition of knowledge and through the experiencing of that knowledge in the process of life. We are given the ability to reason, but we gather together the material with which we reason as we add to our store of facts and knowledge. Any individual with the ability to read and understand what he reads can, with a reasonable amount of concentration, acquire knowledge upon any subject he wishes. For example, in our own teachings, the normal human being could read our lessons and after having read all of them could probably pass an acceptable examination upon the contents of the facts and knowledge set forth in them, but to make those facts of any value he would have to experience them; in other words, bring them into use. Whenever we reach the point of experiencing knowledge and facts, we reach another attribute of our being, that of our emotional affectiveness.

Emotion matures as we learn to live. The infant has no barriers to emotional expression. If its actions are impeded it may show emotions of anger while an adult who has become emotionally mature will curb emotional responses. Emotion goes beyond reason and knowledge in that we not only have a conscious realization of a fact or process as an experience, but that this experience becomes so much a part of us that we feel its existence, and as a result, our whole behavior, our whole viewpoint in life is affected more by the feeling which accompanies a memory of an act than by the knowledge necessary for the performance of the act itself. It is this feeling of intimacy that comes through our emotions that makes Man want to seek beyond the realizations of his immediate knowledge. Without emotion Man would have neither the desire nor the incentive to look beyond this immediate sphere of existence, but due to the fact that the emotions which bring the responses in Man of true deep feeling, as in the case of love and reverence, there is constantly before him the desire to make this feeling more profound, more a part of his being. It has been said that a true test of an individual's maturity is based upon the control of his emotions. We all face situations where we would like to

give vent to our emotions rather than to solve our problem by cool, hard reason. That is why when we are using our rational minds we think we can predict what we would do in a crisis, but when the crisis comes we are more prone to act upon the emotional responses which the crisis provokes. When it is all over we realize that what we did was not what we ordinarily would think our action would be on the basis of sound judgment and reason. It does not necessarily require a crisis to bring about an emotional response. Whenever Man faces something new or when he approaches that which is unknown, his emotions take the upper hand and he sometimes finds that the desire for knowledge in the field of the unknown is not equal to cope with the fear that is based upon superstition or error, and thereby causes a hesitancy at the point of passing from the known to the unknown.

The conflict of reason and feeling make many individuals pass up opportunities of a lifetime. Reason may raise the thoughts of caution while feeling may direct the individual to throw aside caution and proceed. When faced by such a decision, it is necessary that we make best use of both our feelings and reason in being able to direct our acts so that we can proceed or restrain our next step based upon the benefit that will be the eventual outcome of the particular process or step under consideration.

Man's interest in the unknown, or his desire to go a little beyond his immediate environment has caused him to work out procedures and means by which he can pass from the known to the unknown. In a broad sense of the word, schooling in the accepted academic sense is one such process in the acquisition of a better adaptation to our lives and environment. Initiation is such a procedure that forms a bridge or helps Man to take the step which will rationally and emotionally place him in the frame of mind to gain that which he previously did not have. If we are to consider initiation from the psychological standpoint, we must be sure of what we mean by psychology. Two accepted definitions of psychology exist today. One, that psychology is a science of mind, and the other that psychology is a science of behavior. Regardless of which we accept, we all must realize that psychology is a study of

Man's life in an environment. Consequently, his mental states are a part of that study and his reaction to that environment, that is, his behavior, is another part. Initiation is definitely a form of behavior, and as a process initiatory behavior can be classified in two ways, that is, from the objective and from the subjective. The objective consideration of the process which primarily is concerned with physical behavior. The results from initiation which we hope to obtain are those that will carry us beyond the limitations of our own consciousness and make it possible for us to enter that sphere of being where consciousness is broadened, and we are better able to experience the knowledge that has been obtained. This is, primarily, an individual process. We are seeking to accompany our physical growth and accomplishments with a similar growth and accomplishment in the psychic realm of our being. Therefore, as we approach the process by which that can be attained, we must consider what will be the physical aspects of an initiatory behavior.

We will find first that the approach will be like that approach to any other thing that is unknown. We will question the procedure, we will question the details, asking ourselves how this process can bring about anything that is worthwhile. Let us take, for example, the temple initiation for the first degree of this organization's membership. What is the purpose of this ritual, why is the neophyte lead from point to point to the temple and given explanation of the various points of the temple? Why is the neophyte finally led to the Shekinah where, in accordance with the traditional history of the organization, he is physically raised from his knees to an erect position before the Shekinah. We must understand that all this process is placing us as near as it is possible to a physical parallel of what should be happening psychically. In the process of going through these physical steps we are placing ourselves in a position of being able to begin to glimpse and comprehend the psychic accompaniments of what we are actually practicing physically. When the neophyte is raised at the Shekinah he is actually exemplifying the raising of his consciousness, the raising of his psychic faculties to an equal level of importance of that illustrated by the physical movement. The

physical act of "raising" causes the idea to be established permanently within the consciousness.

It is difficult to explain every physical process of ritual and initiation, but it is interesting to observe that the participant who conscientiously enters into the spirit of the process is able at a future time, to look back and realize that every movement and every activity within the initiation had a meaning that has served as the basis and further understanding over a long period of time. Therefore, we find that experience is, after all, the final test and it has been proven, time and time again, that the physical representation of the psychical development which is hoped to be obtained is a constructive process in bringing about such development.

When the initiation is performed by the individual alone, there is probably a natural response upon the part of the individual which causes more hesitancy, and, to a certain extent, fear that is not existent when the initiation is a group process. I do not believe that any member of this organization will fail to admit that he approached the first initiation ritual with considerable hesitancy and question and his own mind. Part of this hesitancy is based on the fact that upon first examination of the initiation, it definitely appears to be something entirely different from anything ever done before. As the individual has no example to follow other than the instruction of the printed page, the question actually arises in the individual's mind as to whether any human being has ever gone through this process by himself. Certain petty fears interfere; that is, it is the fear of ridicule in the event that he should be observed. There is the feeling of lack of adjustment to the process due to the fact that the process is looked upon as unusual or different. If we approach the initiation being inexperienced and not quite sure of its process, we are apt to be hesitant and unable to delete from our thinking the question of what someone else would say if he saw us doing the things necessary for the ritual. So we see it is difficult to take the physical steps which illustrate and set up a counterpart of the psychic development which we seek. In this decision we are facing one of the first tests of the individual who has decided to try to bring into the realm of his reason and feeling

his introduction into the mystery which constitutes the unknown. Once the step is taken, once we decide that there must be something worthwhile here or otherwise it would not exist, once we do our best to lay aside petty fears and concepts, we have made our first step toward the attainment of Cosmic consciousness, and the growth of our inner being. We have determined to go through the physical steps which are the preliminary process to the duplicating of those steps psychically by using the media through which psychic development will be illustrated.

From the standpoint of the subjective consideration of the initiatory process, we must turn to introspection. Introspection is a process of leaving the realm of physical behavior and looking inside ourselves at our mental processes. As we proceed through the initiatory ritual individually, we are constantly torn between those objective and subjective impulses that force themselves upon our consciousness, preconceived ideas constantly coming to our attention. The very process of the ritual itself, that is, reading the instructions providing the necessary physical accompaniments, all tend to gather the immediate consideration of our senses on these things causing us to feel that we are at a loss and unable to put together all the parts of the whole that we are trying to build. Gradual familiarity as we proceed with the physical steps of the initiatory ritual aids in our understanding and sureness of going ahead. Furthermore, if we have the conviction that thousands of other individuals have performed this same ritual, we are aided in our own consciousness and encouraged to proceed.

The psychical accompaniments to the initiatory procedure will be learned as we proceed from the process and from one initiation to another. If we look back now at the various initiations which we have performed, whether or not we felt at the time that we had reasonable success, we are always able to pick out at least one or two points that brought a momentary sense of satisfaction. It is in these points that we have illustrated the principle of the true purpose of ritual; it is here that we have physically performed a process in such a manner that we have had slightly awakened or brought into being a small part of illumination that had not previously existed. We might think of the ini-

tiatory process as being likened to the opening of a door that makes possible the passage of our physical being from one room to another. So initiation is an opening that causes an influx of new knowledge and experience and capacities to flow to us, and insofar as we are capable of adjusting ourselves to receive that flow, to that extent are we aided and helped.

The ultimate ends of the initiatory process are illumination and Cosmic Consciousness. One might state that there have been cases of Cosmic Consciousness where illumination took place momentarily and that there was no preparation for the experience. Such an argument has been used against the necessity of ritual. The narrow interpretation overlooks the fact that the whole of an individual life is actually a ritualistic process. Initiation, that is true Cosmic initiation, takes place when we have finally, through certain physical steps and mental processes, fitted ourselves into the scheme where we are in attunement with those forces which will bring about illumination. Many of life's experiences are therefore steps of initiation. We may not be conscious of them as such but they, nevertheless, so exist. It is the conscientious performance of an initiatory process that aids and speeds up the ultimate end to be obtained. When we have finally placed ourselves in a proper attunement, it is comparable with the electrical motor or other apparatus that is properly wired, the influx of power will come. The safe is opened when the combination has been turned in various ways from point to point. Each point seems unimportant, but the combination of them all brings about the purpose that is the opening of the door.

It is not possible for us to measure all of our accomplishments of initiation. It comes through time and experience and a further realization that the translating of psychic abilities is not always immediately possible in terms of physical experience. The most inspired artists have been dissatisfied with their work because what they made in a musical composition, a painting, or any other form of art, has been a mere replica of the inspiration that brought about the idea. So it is in our lives—the points of illumination which we obtain must be used to prove as near as possible our behavior to be on a plane with these

ideals and principles, and we thereby translate inspiration and illumination into experience and bring ourselves that much closer to final and complete illumination.—A

Seeing the Soul at Death

A Frater residing in one of the large cities of the United States, and who likewise is a practicing medical physician, now addresses this Forum. He says: "I have been a student of the Rosicrucian teachings about six years, which have been of great benefit to me and my work as a physician. Now I am asking for information which you may please answer in the Forum. About three years ago I witnessed a patient passing away. As I entered the room I noticed a gray cloud or haze over the patient, which disappeared as I walked toward it. On several other occasions I noticed a white-silvery haze over the body when in a casket. Could it have been the soul leaving the body? Why was one gray in color and the other white? I have not as yet seen the same haze entering a newborn baby."

This is a phenomenon which, though we cannot say it is common, nevertheless has been witnessed upon numerous occasions. To ward off the remarks of the cynics, we will readily admit that some of the reported instances may have been the result of superstitious beliefs, with their consequent fear and delusions. In other cases, some persons with an over-active imagination and a paucity of knowledge of the principles of mysticism and occultism may have imagined such results. Conversely, however, are the reports of those who have had no experience with psychical research, who are not even familiar with its terminology, and who likewise are not imaginative. Their description of a haze or cloud forming over a body which is passing through transition is similar to all other accounts. Then also, there are those who, like this Frater, have been serious students of mysticism for years, and likewise are sensible professional or business people, not given to self-deception or exaggeration. Their accounts, in the main, are similar to all other descriptions of this phenomenon. Consequently, such persistency of this experience warrants a serious consideration of the subject by any thinking or inquiring mind.

This phenomenon is a result of natural Cosmic laws and principles. In general, we would be inclined to think of such a vaporous substance hovering over the body, or seeming to emanate from it just before death, as being the soul. Often we call it soul, only because the word best seems to generalize the spiritual qualities and powers of man as distinguished from those of his body. Actually, however, the soul does not materialize. It has no material substance or form, nor does it ever assume one. Let us remember that the soul in man is not a segment of some substance, nor is it a quality which is separate within each human being.

The soul of man is of the one *Universal Soul*, the Intelligence of God, which flows as a spiritual efficacy through all men alike. We may again use an analogy which we have often used. The soul force is like an electrical current which flows through a circuit of electric lamps. It causes each lamp in the circuit to manifest light and color, each differently perhaps, yet the essence of all the lamps, the current, is the same. This soul force within man has, or shall we say engenders, certain attributes. The principal one is known as the *psychic body*. The Cosmic intelligence or soul force is not confined to one area, section, or organ of the body, as many philosophers once thought. Rather, it permeates each cell of the matrix of cells of which the human organism is composed. Each cell has its duties, its functions, which contribute to the whole purpose for which the human body exists. Therefore, as the cells in their protoplasmic substance compose the physical form, for example, of the heart, the psychic consciousness of those same cells comprises a psychic body, or that which corresponds to the physical form of the heart, namely, a psychic heart.

To better visualize this, let us use still another analogy, that of the street lamp in a fog. First, we see the actual lamp itself, that is, the glass fixture with its metal supports, from which the light shines forth. Then around the outside of the physical form of the lamp, and extending either a few inches or a few feet from it, is a radiation, an effluence or *aura*. This aura conforms to the general form of the lamp itself. In other words, it seems to surround it. This aura then, for analogy, constitutes the ethereal counterpart

of the material form of the street lamp. The soul of the street lamp, figuratively speaking, is the electric current. The psychic body of the street lamp, also allegorically speaking, is the aura or haze which surrounds it. Therefore, in like manner, our *psychic body* conforms to the general contour of our physical body.

Through exercises which we are taught in our Rosicrucian monographs, in the teachings of the Order, we can project, as we say, this psychic body at a distance from the physical body. Ordinarily the psychic body clings to the physical, that is, it extends from it not more than a few inches or feet, like the magnetic field that surrounds the poles of a magnet. Since the psychic body encompasses the intelligence which directs the function of each organ and system of the physical body, so it has certain corresponding faculties as well. Thus the psychic body has what is known as psychic sight, hearing, feeling, etc. The psychic consciousness, the divine consciousness of man, can therefore become aware of circumstances and surroundings which are remote to the physical body. The psychic body with its consciousness can be projected instantly, for example, across the world, in accordance with certain Cosmic principles, and the human can become aware of events happening there.

Naturally the psychic body and consciousness does not sever or lose its connection at such times with the physical body. It remains connected with the physical body even though it projects itself through time and space. To use another simple analogy, the beam of a flashlight may make an object visible one hundred feet distant from the flashlight itself. However, the beam has not detached itself from the flashlight to accomplish this feat. It merely has projected—elongated itself—retaining all the while a connection with the lamp and the lens from and by which it is projected. Other mortals, under ideal conditions and by the exercise of their own psychic faculties, may perceive projected psychic bodies. Sometimes they are visually perceived. At other times, only the personality is sensed without the suggestion of a form. The commonest experience of the projection of the psychic body of another is in the form of a cloud or diaphanous haze.

At death, or that transition which separates the body and the spiritual qualities or soul forces of man, what happens then to the psychic body? The soul, of course, is drawn into the *Universal Soul* from which it was never detached. I might answer further by asking a question: What happens to the electric current when you turn off a light or switch off an electric fan? The current still exists, ready to manifest again when the material connection has been provided. The psychic body or self of a human is only absorbed into the Universal Soul. It is not lost; rather, it harmonizes with all of the personalities and the psychic bodies that go to make the one Cosmic Soul. Again I ask a question to further my answer: What happens to the colors red, green, and blue, when there is no medium such as a prism to refract white light? The wave lengths of those colors are all blended together, to make that harmony of all the colors of which white light consists. So it is with the psychic bodies and personalities in the Universal Soul.

Just prior to the last breath, on the occasion of transition, the psychic body projects itself; that is, it seems to extend a few feet from the physical body. It is not liberated, it is still bound to the physical body by the silver cord (a traditional mystical term for that essence of the psychic body which remains attached to the living physical body). The greatest essence of the psychic body at such a time can be sensed, or rather I should say perceived, as a cloud or haze. Sometimes it is in the form of an oval, from an end of which there is seen to descend this silver cord as a kind of spiral of vapor. The smallest end of the spiral appears to enter the body at the solar plexus.

It is really to be doubted that we see this formation with our physical eyes. Rather, we *psychically* sense this formation, and these impressions are transmitted along our sympathetic nervous system and reduced to vibrations which cause the psychic body of the person to visually appear, or seem to appear to us. This is proven by the fact that there may be two persons in a room, one of whom may see the psychic body as a cloud over the person who is passing through transition, while the other does not. Obviously, if it were a material substance, it would be visible to anyone with normal eyesight. The reason

one does not see it is that he or she is not attuned, or his or her psychic sensibilities are not sufficient to detect it. This psychic sensibility is technically called *hyperaesthesia*.

As soon as transition occurs, the cloud or haze usually disappears, though at times it may seem to remain near or above the body without any attachment thereto, until actual interment or cremation. This later phenomenon, the reason for the psychic body remaining after transition, is another topic for discussion in some future Forum.

The color of the psychic body and its texture, as it seems to the observer and as this Frater detected it, is usually a gray or silvery-white, and it has naught to do with the spiritual quality of the soul essence. Frequently the room at the same time will seem to have a coolness, as though the temperature had been suddenly lowered and the atmosphere of the room will be pleasant—*exhilarating*, in fact. Most all who have experienced this phenomenon are at the time never frightened, but rather fascinated. Those who are ignorant of the principles concerning it, afterwards, in allowing their imagination free reign, conceive fantastic ideas about that which they have experienced, and which results in fear. The fear, then, is a result of their reasoning—or lack of doing so—about their experience.

Many registered nurses, practical-minded and with scientific training, have experienced this phenomenon in hospitals and in private homes where they have attended patients at the time they were passing through transition. The Rosicrucian monographs, of course, treat this subject much more fully.—X

Practical Rosicrucianism

Our class discussions conducted for the benefit of student members during the 1943 annual Convention proved interesting to a great many. Therefore, it seems appropriate to bring some of these thoughts before our assembled members of the Forum Circle. The following remarks and comments consider a few of the fundamentals of Rosicrucianism and their practical application in our everyday affairs.

Very early in our Rosicrucian studies we delve into the principles of concentration, the use of will power, and the art of visualization.

We learn from our studies that we should petition the Cosmic for assistance only after we have exhausted all physical means of accomplishing our desires and needs. We learn further the importance of carefully analyzing a condition or situation to determine whether or not it is worthy of Cosmic consideration. For instance, we know that motive is extremely important, therefore, our desire or need must be 50 per cent or better altruistic in motive. A wish that is largely or fully selfish will fall upon a deaf ear.

When seeking the assistance of the Cosmic we must be ready and willing to do everything possible to help. Perhaps one of the greatest reasons for the average failure is lack of aid on the part of the seeker for help. In other words, if one desires a job, he must be just as willing to go out and look for work as he is willing to ask the Cosmic to assist him in finding it. To simply sit relaxed in the sanctum concentrating for a job, waiting for the prospective employer to call on the phone is wishful thinking of the severest kind. Furthermore, we must go to the Cosmic with a definite plan of action, not for the purpose of dictating to the Cosmic, but in order to properly concentrate upon the need. How can we properly visualize something if we have no idea of what it is we want?

When one desires to put over a business deal, he must first of all thoroughly understand what he wants to do. If it is to borrow money, for instance, he must know exactly how much he needs and what he plans to do with it. If he is vague on these points, he will have great difficulty arranging the loan regardless of his petitions to the Cosmic. He must also have a definite idea of where or from whom he is going to seek the loan. After his plan of action is well laid and he presents his request to the lender, he may then call upon the Cosmic to help influence the lender in making a favorable decision. We might, on the other hand, successfully call upon the Cosmic for help in selecting one from whom we could borrow the money. In this case, we petition and receive Cosmic guidance in a personal and business affair.

After visualizing and concentrating upon the problem or desire, we turn it over to the Cosmic and sit quietly in meditation awaiting an impression that will influence our line of

action. This may not be forthcoming at the time of meditation, but often some time later when we least expect it, though usually at a time when it is most needed and when it will do the greatest good.

In putting the system of concentration into practical operation, remember it is important not to do it merely to test the laws, that is, simply to see if they will work. It is successfully used only when in real need of assistance. That is why we always tell the student not to be discouraged when his experiments fail for he can be assured that success will come when he is truly in great need of Cosmic guidance.

The law of the triangle and the way it can be used is of great interest and yet is something that proves confusing to many students. This law states in simple form that all manifestations are culminations of the uniting of two conditions. This law is the basis of chemical formulas and physical phenomena. For instance, we join, through the filament wires of an incandescent lamp, electricity in two separate wires. This electricity would constitute Points 1 and 2 of the triangle. The third point would be the light given off or emitted by the lamp. We know that so long as these two wires are separate there will be no manifestation and that all we need do to produce a phenomenon is to bring the wires together through an electrical appliance.

The same thing is true in applying the law to personal or business problems. In this case, we ourselves are always the first point of the triangle, this is true in any personal experience. We should always, therefore, think of ourselves as the first point of a triangle.

Now if you have a house that you wish to sell, you must seek and unite with a prospective buyer who obviously is the second point. When you come to an agreement as to price and terms of the sale, then the union of the two points of the triangle is complete. It is then that the third point is reached and we have a manifestation of the law of the triangle. We should plan all of our activities according to this fundamental principle or law and by carefully going over each step and analyzing our plans in advance, we can determine the exact outcome of every one of our activities.

One of the greatest benefits of Rosicrucian study that we as Rosicrucians enjoy is the mental exercise and development which seems to be a natural result of our experiments. We are led into hundreds of interesting fields besides our actual philosophical discussions.

We learn to think and reason in an intelligent, beneficial way so that we can start out with a problem and solve it through analytical reason and logic. Therefore, when the average Rosicrucian is faced with a condition or situation that would leave most persons floundering with frustration, he takes hold of it with calm and confidence. He first studies the circumstances that caused the condition to determine the required action to eliminate it. He knows that every symptom has a cause and to remove the cause is to overcome the situation. The removal of the cause can be overcome only by recognizing it. Reason and logic bring forth this recognition. Thus we see that among other laws and principles that are practical and useful, we have the principles of applied logic to add to our abundance of knowledge and to call upon in time of need.

Suppose we analyze for a moment the real purpose of Rosicrucian membership. You would be surprised to know the number of persons who join the Order with the idea in mind that once membership is established everything will be perfect for them and they will be able to violate every one of the natural laws without ill effect and suffering. Now we all know how ridiculous is such a belief.

As Rosicrucians we study the laws of nature, both physical and spiritual. We study them, that we may be able to live in harmony with these laws and thus benefit by this close attunement. Knowing the laws and their penalties, we dare not violate them, for such violations will do us far more harm than in the case of one ignorant of the laws. This divine plan is emulated in many man-made laws governing the conduct of society. For example, if you drive your car into a strange city and violate a minor traffic regulation through ignorance of the law, chances are the traffic officer will admonish you and explain the regulation to you, but if a resident of the same city violates this law, the officer will cite him for it, and he will be required to pay the penalty or fine, whatever it may be.

Now this does not mean that ignorance of divine and natural law will permit you to go scott free, not at all. Everyone will suffer from a violation, but we who know better, suffer more, internally or through conscience than the one ignorant of his act against the divine plan. You might say: "Then one is better off if he is ignorant of the law for then he suffers less for its violation." But Fratres and Sorores, what we seek to do is to show the folly of inharmonious living and the advantage of living in peace and harmony with the Cosmic. No one can violate Cosmic law and not suffer. If we know the penalties and consequences of such violation, we will strive to live and act in accordance with the divine plan.

The story of the Rosicrucian kitty is familiar to many of you, but it illustrates well the point we desire to make. I first heard this story many years ago when touring with our Beloved Imperator when he was Supreme Secretary of the Order. The story goes something like this. "Once upon a time there were two little kittens who often sat together before the open hearth warming themselves by the fire. One little kitten was white, he was a Rosicrucian kitten. The other one was black or tabby color, it makes little difference which. Now these two kittens often discussed their experiences in life and the current events of the day. One evening when all was quiet and peaceful the discussion turned to natural law and the possibility of injury by fire. The little black kitty suggested that they perform an experiment to see if the fire would burn. He thought it would be a pretty certain test if each would stick a paw into the fire. Now the little Rosicrucian kitty had been educated in the ways of natural phenomena and from his studies he had learned, without pain, that fire would burn. So he immediately informed his friend that he had been told fire would burn. The other kitty questioned the statement by asking, "How do you know?" Have you ever experienced it?" Well anyway, a doubt rose in the mind of the Rosicrucian kitty. He began to think that perhaps he had been fooled all these years and maybe he was wrong. So upon agreement, together they put their paws into the flames. Needless to say, they suffered great physical pain from their burned paws. The black kitty learned from trial and error

that fire would burn. The white kitty proved to his complete sorrow that even he with his great knowledge of natural law was also subject to suffering and pain when he committed a violation. He suffered greatly within his conscience to think that he knew in the first place what would happen and yet he was foolish enough to violate the law. Thus his suffering was greater than the physical pain of the black kitty.

Fratres and Sorores, we do not become Rosicrucians to be immune to penalties, to become so great that we can go through life violating every natural law and order we can think of without suffering. No one can, for example, burn the candle at both ends, week in and week out, year after year and expect the body to remain strong and healthy. We must abide by nature's intent and rest occasionally to give the body a chance to recuperate. Like all physical pain, fatigue is a natural warning system. It means, relax, rest, and get some sleep. The body cries out, "Give me a chance to rebuild my energy."

Now I know perfectly well that there are little secrets in our studies that help us to withstand such torture to the physical body, but how many of us think to stop our activities for even a few minutes and sit quiet and relaxed while breathing deeply and concentrating on the parts of the body? Even some of our highest degree members run to the medicine chest for aspirin when they experience a headache. They forget all about their exercises while in pain. Many have been termed "one - night - a - week - Rosicrucians." They would not have the headache in the first place if they daily and hourly lived the life of a Rosicrucian.

Fratres and Sorores, this is our philosophy of life and we should live it. We expect to profit from our membership in the Order, and we will, but only to the extent of the effort we put into it. Being a Rosicrucian should mean far more than just a hobby, but unfortunately far too many of us fail to see it that way, not intentionally, mind you, but we fail to appreciate the great opportunities that are ours as Rosicrucians.

It is obvious that I have digressed in a way from my opening remarks, but yet we find that little can be added to our lessons dealing with the practical application of the principles. These facts are well explained

and clearly set forth in language we can all understand. However, permit a suggestion for daily practice. First analyze your activities for each day in the week, then sit down with pencil and paper and work out a routine that you can follow without overtaxing your energy. Include in this routine a sanctum period, even if it is just for ten or fifteen minutes. This period should be devoted to meditation and attunement while directing thoughts of help, peace, kindness, and health to your fellow beings everywhere. If you can so arrange it, make your daily sanctum period at an hour that coincides with a Cathedral of the Soul contact. Remember that these periods stimulate the psychic consciousness and assist you along the path to spiritual attainment. During the day try to follow the laws you have learned in regard to mental harmony. Keep before you positive, vital thoughts and plans for the future. Above all, keep interested in life and its experiences. You will find an enthusiast is by far happier than one who never shows interest in anything.

With the above start, it will be possible for each of you to add to your routine, many healthful activities that are in accord with and harmonious to the Rosicrucian principles of life.

Glands and Criminals

A frater of Ohio now arises in turn to ask this Forum the question: "Is it possible that the abnormal growth of the thyroid gland would turn a former loving, dutiful, and faithful wife into a tyrannical, faithless, and immoral person? This is what seemingly happened to a case in my experience. The wife was loved with all of the heart of the husband and trusted profoundly. The woman had a two-pound goiter removed by one considered an expert in that branch of surgery. After this event, the home could no longer be considered a family abode. It was precipitated into a Hades."

What causes persons to suddenly act bestial or to develop vicious personalities and criminal tendencies, or to seem to be born with such propensities? In every society, these anti-socials, or unsocials have been a problem for thousands of years. Each civilization or society has treated them in accord-

ance with the level of its intelligence and understanding. In the Christian Bible (I John 3:8), we read: "He that committeth sin is of the Devil; for the Devil sinneth from the beginning." Criminals, or those who violated the early Christian dogmas were thought to be possessed of devils. A Satanic influence, it was believed, gained entrance to their being and took control of their reason and will. In other words, criminal tendencies were not attributed to organic or mental aberrations, but rather to exterior influences. Consequently, the only remedy was to drive evil, the foreign influence, the so-called devil from the hapless victim. Various methods were employed, such as prayer, baptism, and such cruel uses as flagellation, starvation, and burning at the stake. The latter practices were in accordance with the prevailing ignorance and superstition.

Lombroso, an Italian, was the first to offer the world a text on the study of criminals, from the strictly scientific point of view, leaving out all reference to supernaturalism. In 1876, he released his challenging work, "L'Uomo Delinquente" (The Criminal). He contended that the criminal was a sub-human, a kind of anthropological freak. Simply put, that the criminal was a human form, but lacked those innate qualities which would make him truly human as all other men, the theory here being that the criminal was an atavistic creation. In other words, a throw-back to a lower animal, yet nevertheless having a human form. Consequently, since he lacked some essential qualities necessary to make him anthropological as other men, he was ever doomed to a criminal career. But Lombroso was a scientist and fortunately he also had the admirable character to admit an erroneous hypothesis when subsequent research proved it to be so.

Later, after considerable labor along the lines of his theory, Lombroso admitted that possibly only half of the number of those who were criminals were so because of mental or physical causes. The others, he held, were the victims of circumstances. It was far easier to detect the contributing environment or social causes of crime than the hidden pathological ones.

It was Dr. Charles Goring, English physician, who disposed of the criminal type theory. The followers of Lombroso thought that

the anthropological criminal, namely, the one born with such tendencies, had always certain characteristics that could be detected; that they were stamped as a type. If an individual had a certain physiognomy, a certain shaped head, eyes separated by a specific width, and other physical appearances, this, according to their theory, branded the individual as a criminal. He might not be arrested because he looked this way, or imprisoned, but he was under suspicion of being of that type. Dr. Goring exploded the theory. He made an intensive study of English convicts. He finally held that there are as many various physical types among criminals as among other men. Further, he expounded that there are likewise no mental criminal types. It always had been the belief that the habits and temperaments of criminals all ran according to a certain type as well. The findings and conclusions of Dr. Goring that they do not, as we all know, have been confirmed. Criminals represent every physical type and are of every intellectual plane. In many respects, some of them may be superior in some quality to a non-criminal person.

Criminals are not actually born, but rather individuals are born with physical and mental deficiencies which result in their being so devoid of such social responsibilities as causes them to become criminals. Criminal acts are the result of a cause. One isn't born with a criminal intent, but one can be born with the abnormality or subnormality which engenders it.

The feeble-minded are an excellent example. Invariably they have greater physiological development than a normal boy or girl of the same age. This development may prove a menace and consequently they should not be permitted to associate with children. Because of their less controlled emotional reactions, they sometimes resort to brutal or bestial acts following puberty. It is because of this individualistic development, this acuteness of certain functions only, that makes it possible for the feeble-minded to be readily led into careers of crime. For instance, their lack of inhibition, coupled with strong sex impulses leads them to commit sex abnormalities.

Many criminals are not born with the physical or organic propensities that lead

them to crime, nor does environment alone convert them to criminals. Rather, the later irregularity of the functions of their endocrine glands makes them such. Only in recent years has this been attested to, though the Rosicrucian teachings have for many years expounded the salutary, and at times the adverse effects, of the glands upon human conduct and personality.

The glands have a dual purpose. First they regulate the flow of certain forces and energies which the human nervous systems receive from without. Second, they regulate the flow of fluids and the proper function of organs within the body itself. Each gland has not this dual purpose. Some, in fact, perform one or the other. Therefore, glands can control such physical characteristics as our growth, height, and weight, and they can also control such psychic qualities as the personality with its attributes of love, hate, aspiration, and spiritual comport. By psychic, we mean that which is distinguished from the physical in this instance.

The frater who has brought this question to our attention wonders whether the removal of the thyroid gland may have caused the woman's change of personality. A hypothyroid, that is a lack of its functioning, causes one to incline toward obesity. The circulation becomes very poor, the fingers and toes often have a bluish tinge. Psychologically the intellect becomes dull. The mind may remain fine, that is, quite rational, but it lacks energy. The hypothyroid does not incline one to crime or viciousness, though the endocrine glands do affect each other. In fact, some have a very definite affinity with each other, while still others seem to balance or ameliorate each other's functions. Therefore, the removal of the thyroid would constitute a terrific shock to the whole glandular system, and could bring about such a change in personality.

The gland which contributes most toward crime and degeneracy when it is abnormal in its functioning is the *Thymus*. It is the endocrine gland that lies just below the thyroid, or behind the upper chest bones. The thymus gland should cease being one of the dominant glands after the age of six or seven years. Why it should cease its principle activity is not as yet known. However, if it continues to be dominant it becomes excessive in its

functioning and produces emotional instability. Such a person is known as a thymus-centric person. In other words, he is dominated by the excesses of his thymus gland.

As said, most of such persons constitute our degenerates and criminals. Such a condition frequently causes homosexuality, the love of intimate relations with one of the same sex. The pathological liar, the one who, without qualms of conscience lies continuously, is also most always a thymus-centric. Such an abnormality or excess of the thymus causes the person to have a complete disregard for all social proprieties. In other words, he will cheat and steal, for example, without any moral sense of his wrongdoing. He has no definite sense of responsibility toward his fellow humans. He is often vicious and brutal — if not murderous. He consequently is an *anti-social*, only because his organic mechanism is not functioning properly.

To confine this person to a penal institution, a prison, or penitentiary, safeguards society from his depravations. If, however, nothing is done to correct his condition, he has become an expense, a liability to society. Advanced penology makes a study of these victims of deformity and seeks to treat them as patients, and to cure and restore them to society. Their acts, though of their own will, are prompted by perverted urges, for which they are not morally responsible. Experimentation has shown that the stimulation of the gonads and the pituitary glands tend to correct their condition.

The Rosicrucian exercises for the awakening, developing, and normalizing of the functioning of the endocrine glands can be of much help to such victims. We know through our own personal experiences as Rosicrucians how beneficial such exercises as given in our monographs may be. The intonation of certain vowel sounds obviously has salutary effects upon the glands, as well as do the *mystical* breathing exercises.

Fear, anger, hate, love, courage, and a desire for service are regulated by the endocrine glands. The brain is the seat of impressions which are registered in it. Through the faculty and processes of reasoning, these impressions become our cognition — what we know or think. Improper functioning of the glands can cause fear by the discoloration and distorting of all of the impressions which

we may receive through our senses and which are registered in the brain. To use a simple analogy, let us think of the brain as a photographic plate, sensitive to light rays. Further, think of the glands as filters, such as are used in photography. Some filter out the red rays of light, others the blue, green, etc. Now, if one gland as a filter dominates, what is the result? It continuously filters out the rays which respond to it. Consequently, the photographic plate does not register such waves of light and it is lacking therefore in certain pictorial qualities. The picture formed on the photographic plate obviously would be distorted or imperfect.

So, too, a deficiency or excess of the functioning of the endocrine glands may affect your personality, your whole life, in fact. As Dr. Kapp, author of our Rosicrucian book entitled: "Glands—Our Invisible Guardians," has said in this excellent work, "Wars brutalize man because they stop the full play of his endocrines." He means by this that wars cause great shocks to the glandular system by the continual stimulation of the adrenal gland, with the forced courage that it produces. This over-stimulus of the adrenal gland often brings about sex excesses, as an aftermath of war, and the expression of force, even to the point of crime.—X

Sense Impairment vs. Psychic Body

Fratres and Sorores, permit a few brief comments upon a question that I believe will prove of some interest to all of us. This question comes from a member and regular attendant of our Rosicrucian Forum Circle. This Frater asks, "Is there any connection between color blindness or other visual faults and psychic sight or between deafness and psychic hearing?"

This question precludes that so-called psychic experiences are required to make some form of impression upon the physical sense organs. But suppose we had been born blind, and at no time had experienced vibrations of light. After all, it is reaction to light that makes it possible for us to see. Is it likely that psychic experiences would register upon the sense of sight? Or if they did, would we be conscious of it? In other words, the normal person has or has had in his lifetime the God-given ability to see. Thus through the

sense of sight he is familiar with the material world about him. He distinguishes colors because of a particular property of light and a special function of the eye. We show a child a color crayon and say "blue." The child looks at it and repeats "blue." We do this time and again until the child recognizes the color each time he sees it. Later in life if he has an experience of psychic sight, that agitates the nerves of the eyes and brain causing him to see the same color, he will state that he saw the color blue with the psychic eye.

Suppose the eye nerves are so injured that nothing affects them, not even psychic vibrations. It is obvious that the experience will register in some other way rather than through the sense of sight. It is mental impressions or experiences that we have that call to memory physical experiences, hence we say we see, hear, feel, taste, or smell, psychically.

Perhaps we have all had the experience of a dream in which varied action takes place and yet we do not remember the experience or action in the physical. We wonder about it, puzzle over it, and try to recall what we did during the day that brought about the experience. We strive in vain to remember. Probably what happened was due to impressions received through the five senses that failed to register consciously; that is, due to preoccupation we were not aware of the sound, sight, or smell, when it impressed itself upon the storehouse of memory. Nevertheless, in the dream these impressions did register. They came back to our consciousness while we were asleep and to us it was a brand new experience.

Viewing the human aura is a very good way to demonstrate by experiment the phenomena of psychic perceptions. We are told in our monographs that under certain ideal conditions we can see the human aura of another person. The use of the word see in this case is loose or careless, for actually we do not see the aura, rather, we perceive it. We are conscious of it, but not in the ordinary way. In other words, perceiving the aura through the sense of sight is not like viewing an object with the eye. In the first place, the aura is a psychic condition or rather due to the nature of the psychic body. To perceive it, then, requires a subjective or psychic state

or condition. When relaxed and in a subjective state we may perceive the aura seemingly through the sense of sight but there are persons who become aware of the nature of another's aura through sounds that they seem to hear. By this you will realize that we perceive or become conscious of psychic experiences in a way that is quite different from the physical functions of the objective sense organs. Psychic experiences are impressed upon us. We have impressions of which we are conscious, and we often make the mistake of thinking we are objectively aware of these things when actually it is all subjective. Remember the psychic body is perfect. It is not affected by any physical impairment. A surgical operation may require the removal of an arm or leg, but the psychic body of one so injured remains unaffected. This fact is proven by viewing a psychic projection of one who is crippled or maimed. We would say, therefore, that color blindness, eye injury, defective auditory nerves, or any other sense impairment will have no effect upon any psychic conditions that may be perceived.

Many Metaphysical Movements

At one of the public lectures given by our field representative, an individual inquiring regarding this organization asked why there are so many metaphysical or self-improvement organizations in existence. He said his question was prompted by the fact that he had received literature from various such organizations and that individuals had approached him concerning still others. He wanted to know why, even more than the fact that there seemed to be numerous groups, there was also, to a certain extent, some hostility between various groups. The question raised by him, then, was: Why, if so many organizations claim to have the truth, can they not be broad enough to see the truth elsewhere?

Let us consider this last point first. The question arises: "Does any one organization or institution have full control of the truth?" This might further raise a philosophical discussion as to what constitutes truth. We will leave that for another discussion and consider here whether or not any group or individuals can have the complete and only conception of the truth. An organization that would

make a claim that it had control of all the truth in the universe, or infer the same thing by saying that it alone was the truthful and the right group, is assuming a defensive position in that the burden of proof will rest with it and actually, in any sensible consideration of the suggestion, no group could present actual proof of such a claim. The Rosicrucians, let it be stated here frankly, have never claimed to have all the truth or to have exclusive control of the truth which they present. Throughout their long history they have claimed to be composed of conscientious students working toward the truth, teaching other students who have a similar desire for seeking, at the same time, making use of those truths and principles which it has found.

Possibly the best test of such truth insofar as bettering our own lives and environment is of a utilitarian nature. That is, the laws and principles which the Rosicrucians have found to be worthwhile have been proven so by their use and the effect of the use upon that individual and his immediate surroundings. The Rosicrucians have always been equally tolerant concerning any other individual or group of individuals who are seeking the truth. This organization does not condemn any individual's affiliation with other groups, as long as they are morally, ethically, and legally upright in their activities. A queer thing is that some organizations or groups which claim to have an exclusive control of the truth are the ones most particular regarding what other groups their members may desire to contact. Some organizations forbid their followers to affiliate with any other kind of organization. It is difficult to understand how a group that claims to have the truth could possibly object to its members affiliating with another legitimate group except for one thing. This one thing must be that they themselves doubt the veracity of the truth which they are teaching. In other words, they acknowledge in their action that there must be truth somewhere else, and they know if their followers affiliate with another group that they will suffer by comparison with the second group and may lose their followers to someone else. If this first group actually had the truth, how could they possibly fear their followers joining another group which in any way might in-

terfere with their progress? Therefore, one way of determining the sincerity and legitimacy of any society or organization is to find out its broad-mindedness of all truths and principles.

As to why so many groups exist, it is difficult to say except that every human being is given the right to reason and to formulate opinions and conclusions. The more aggressive of these individuals, once they have formulated what to them seems to be an original idea, or, at least a modification of someone else's idea to the extent that this belief is new, gather around them a certain number of followers, usually followers of this particular personality, and there we have the beginning of another group. Until society makes it necessary for certain activities to be regulated, these activities go on without regulations. There was a time when schools could be started by any individual, but when society saw the need for the protection of individuals within this society to the extent of knowing what schools to choose, they set up standards to which a school must conform if it is to be a proper channel for education. Therefore, as many independent schools do not exist as in other times. When society provides for the protection of all individuals, it will be better to make all organizations state their purpose, background, and general plan of future activities. Then people will begin to look into the nature of a group that may attract their attention.

Unfortunately, today anyone can organize a religious or metaphysical organization and carry on any kind of teachings that it sees fit under the guise of being religious or metaphysical, and any conscientious student who will stop to examine the facts knows that most of these are as far removed from religion or metaphysics as it is possible to be. I recently asked a follower of the so-called metaphysical group to define the word "metaphysics" and found that he could not give any kind of an intelligent answer or even a dictionary definition.

Possibly there is good and harm in so many movements. We all are different in our particular phase of development. What will attract one person will not attract another, and certain individuals have it as a part of their lot or Karma to have to pass through various stages of seeking until they

find the right thing. There is no harm in a number of organizations if they are sincere and constructive in purpose. The harm comes when petty bickering enters and when the true aim is lost in the process of trying to establish another movement for financial or personal gain. It should be the policy of members of this organization to help true seekers to its teachings, not because of the fact that we are the only organization that may have knowledge and practical application of it, but because we know from the benefits which we have found how others can be helped in an equal manner. It is not our policy to proselyte and to direct our attention to securing members from among other groups but by letting these individuals by their own development, find what we have to offer at the proper time. We have many members who have been many years in finding this organization. Their testimony of the value of our teachings is sufficient to prove their value. Therefore, let us always realize that we are entrusted with a sacred light and an obligation to carry it as far as we can so that it will benefit other people, and, at the same time, acknowledge the right of everyone else to their own ideas and opinions.

—A

Spirit and Mind

Many interesting discussions were held during our recent annual Convention, and no doubt some of these discussions will be brought before our Forum meetings throughout the coming year. We, therefore, feel it in order to mention a request made by a visiting Soror during one of the class instruction periods this summer.

This request asks for a definition of the difference between spirit and mind. The Rosicrucians make a distinct difference between these two phases or manifestations of being. In the first place, that which we call spirit has naught to do with so-called spirits of the astral world. It is that manifestation of the source of all things that is vibratory in its nature, yet intangible and of a so-called negative state. It is the pulsating energy that causes manifestations to which we give the term matter.

There is no question that an intelligence or law and order controls the forms into which

spirit essence develops, and this intelligence we could label mind. In other words, Cosmic mind is the intelligence back of the development of spirit essence into tangible forms of matter which we know through the five physical senses.

Mind is that thinking, knowing quality of the being that is most closely related or associated with the soul force in the body. When we think of mind we divide it into two planes of activity in order to distinguish the so-called outer, material experiences with those that are of the inner, divine portion of man's consciousness. Consequently, we often speak of the Divine Mind and brain, or we might say the subjective mind and the objective mind. Such terms or expressions are synonymous. Thus we see that mind is dual. That is, it has a dual function. The divine or subjective controls all of the subjective functions of the body or rather those that perform automatically without mental effort on our part. The outer mind is that phase of mind more closely related to man's material life, the objective actions and functions.

We say the mind and not the brain is the thinking, knowing understanding quality of man and all living things. We see this in certain reactions to stimuli on the part of cell life where there is no obvious seat of sensation or organ such as brain. We, of course, admit the importance of brain insofar as objective understanding is concerned; nevertheless, there is life with intelligence without brain.

Brain is an organ of the animal kingdom. Mind functions through it and we become aware of ourselves and all things about us through the function of this important organ. Should it become injured or its function interrupted for any reason, our understanding and our interpretation of the material world would be changed, perhaps warped beyond reason. With the objective mind we reason and classify all of our mental experiences. Thus we recognize odors, light and sound vibration, vibrations of taste and other purely material experiences in life. Through reason and our ability to think we can separate intelligent borderline experiences from those simply caused by uncontrolled dreams that are the result of tossing into the hat, as it were, a myriad of mental experiences shaking them up, taking out a handful and trying

to fit them into a reasonable pattern of order and intelligence.

To briefly sum up what we learn from this short comment, spirit and mind are different, because spirit is a form of vibrating energy set into motion by mind. This statement, of course, alludes to the Cosmic mind the original source of all things and manifestations in the universe. Spirit as an intangible energy is of a negative nature, hence, earthly or material in the forms it takes on the earth plane. Mind, on the other hand, is complete being neither positive or negative. However, as it functions it will either manifest one way or the other according to the particular function. For instance, in the construction of the body of man with its physical organs it is functioning in a negative form, but in the soul force that animates the body it is positive in its functions.

Thus we learn that man, as a being, is dual. He consists of a physical material body vibrating with negative spirit essence into which he has breathed the breath of life, soul force, the positive, vibrating soul energy, the other quality of the Cosmic mind.

Education Is Essential

Fellow members of the Forum Circle I wish to apologize for digressing from our usual discussions this morning to talk to you about a subject that is a little foreign to the nature and purpose of our work here. Yet I cannot help but feel that the following remarks have some merit, because they deal with the youth of our nation and, in fact, the nations of the world.

No doubt you have noticed that war and its toils are conspicuous by their absence from our discussions and from the pages of all Rosicrucian publications. It is difficult to enter into such a subject with a completely unbiased attitude. For, after all, each of us has his own personal opinion on matters of the ideal government, war, and politics.

Regardless of our personal opinions, however, we must all concur that the world in its present state of chaos, though damaging to all peoples in the final end, is most damaging to the younger generation, that is, the young men and women between the ages of fifteen and twenty-five. This is so for several reasons. First, and perhaps foremost, these

young people build or rather receive a completely false idea of world standards. In many ways they are exploited by captains of big industry. Not in the same way as yesterday when there were no child labor laws and legislature to protect the youngsters from "sweat shops" and low wages, but rather a condition to the opposite extreme.

Perhaps I can better explain what I mean by relating to you a conversation of recent date with a young boy just going into his seventeenth year. In other words, he is sixteen years old. This young chap is in his second year of high school and the conversation was centered around education, his schooling and what he anticipated for the future. Frankly, I was admonishing him for "playing hooky" from school and at the same time trying to impress him with the importance of an educational background. This young fellow informed me that he didn't care "if the school burned down" for pretty soon he would go to work in the cannery for 85¢ an hour with time and a half for overtime and pretty soon he would be old enough to become a welder and earn from sixty to eighty dollars a week, so what good would it do him to go to school and bother with an education. This boy, as you can see, has had his sense of values warped by the terrific competition for labor, even if it be child labor. Just think of it for a moment. Here is a young boy in the prime of youth throwing away his entire future on the false premise that the few dollars he can earn during this period of labor inflation will establish him or prepare him for conditions to come. The glorious road to immediate wealth glitters with such brilliance that this boy and thousands upon thousands like him are blinded to the darkness of the days just around the bend when education will again be the standard of one's achievement in the material world.

Right at the present time conditions are adverse to the young man of seventeen and eighteen years of age. After all, he knows that when he graduates from high school he will be required to go into the armed forces of the country in which he lives, and, of course, in many countries this event will occur even at a more tender age. A great many of our boys have given much thought to this matter and feel that since the draft is inevitable it is best that they earn all that is

possible between sixteen and eighteen years of age. I do not mean to lay blame or even fully criticize these young people, but rather ask that each of you give some thought to this question and wherever your advice and suggestions will bear fruit, point out how much more important education is now and will be later on during the period of world reconstruction. The future "man of the world" will not be the boy of today who quits high school to earn seventy dollars a week for a year or two before being called into the service with no greater possibilities than a non-commissioned officers rating. Rather this man will be the young chap who today makes every effort to improve his mental capabilities while in high school so that he can take and pass certain government examinations open to all who have properly prepared themselves. These examinations, if passed, make the boy eligible for college training in the particular field of endeavor he has chosen. These college and university training periods are designed to give one a liberal education and at the same time train him for a commission either in the navy or the army whichever has been selected.

If defense and other industries did not make such glamorous offers and compete so strenuously for the labor of the young boys and girls there would be no recourse but to finish high school and get as much out of it as possible. You might say that one point has been overlooked, that the boy who is going into labor instead of completing his education is learning a trade and will be skilled in the field he has chosen, thus, always able to earn a comfortable salary. The truth is, however, very few learn enough to do them any good in later life. Take the welder, he learns one job of welding in one or two weeks. He then continues this one job so long as he remains on the project. There isn't time for him to learn more. Take the marine electrician, he learns his trade in a few weeks whereas the "old timer" spent several years in apprenticeship, but this new man has just one job to do. He is not and cannot be a full-fledged, licensed marine electrician. These statements are not based upon hearsay, but upon facts brought to light in discussing these matters both with the young man in the trade and the older skilled trades-

man with years of experience and practice behind him.

As first stated, an apology is in order for bringing this matter before you, but yet I feel it worthy of our consideration if we hope to save the youth of this nation and of the world from this folly of their own reasoning. Remember, education is still open to him if he will only take advantage of it. It is extremely easy in this country to receive a proper education, one that will prepare the boy or girl for a fitting place in the world of tomorrow.

The Healing Power of the Cosmic

A Frater has asked for a fuller explanation of how the forces in the Cosmic are directed into a healing power by the individual administering the Rosicrucian treatments. He presumes that all healing forces which are utilized by the individual applying them are already existent in the Cosmic, and that the individual must learn how to direct these forces.

It is true that the healing forces, as well as all constructive forces, are a part of the Cosmic; in other words, a part of the creative forces in the universe, originally set into operation by the Creator. The Cosmic is the title applied to all purposeful forces in the universe, and, in the broadest sense of the theory of their being, all forces are purposeful even though we are unable to see the immediate purpose of a particular activity. Now, since these forces are greater than Man himself, in fact, they are forces which are a part of Man, it is reasonable to believe that Man has no control over them. Nevertheless, the principles of healing as conceived by Rosicrucianism do not infer necessarily that Man does control any forces, whether within him or outside himself.

It is pointed out in our early degrees of study, that the fundamental basis of the maintenance of health and well being is based upon harmony. That is, when the body and those various parts are in harmony with each other, and when the body, in turn, is in harmony with the nonphysical forces of the universe, a state of equilibrium exists which is constructive to the most perfect manifestation of the body which is actually a state of perfect health. Man's effort, then, to maintain health and to bring about health when dis-

ease and inharmony exist is to try to re-establish harmony and balance in his system and between his body and the psychic forces. Therefore, in using the principles which we teach for the maintenance of health and the relieving of unhealthy conditions, Man must learn how to cooperate with the forces that are resident within the Cosmic and thereby make himself a channel through which these forces can be applied more directly.

In Rosicrucian healing, the individual who is acting as this go-between between the Cosmic forces and the individual seeking treatments is actually no more nor less than a tool which has been put to work at the disposal of these forces. We know that the sun's rays, to cite an example, have the power to create actual fire. This is done when these rays are focused through a lens. In such a case the lens is the lesser of the two forces concerned; in fact, the lens is not, in the strictest sense of the word, a force at all. It is merely the tool or the director of the energies which already exist in the sun's rays, but diffused over a large space, the lens, by redirecting these rays, centers the composite force of all the rays falling upon one particular point where they are so concentrated that fire actually develops in inflammable materials.

The human being, when administering Rosicrucian treatments, is comparable with the lens directing the sun's rays. When we learn through the instructions provided in the Rosicrucian teachings, how to make ourselves the directors of the forces already existent, we are performing the same action as the lens in directing the forces or rays of the sun to concentrate on one point. The science of physics can give us an explanation of how the lens changes the rays of the sun, but it is somewhat difficult for us to give an explanation of how Man can change certain vibrations of Cosmic energies to be concentrated on one point. This fact, however, is of less importance than the fact that the system works.

Rosicrucian healing is a practicable application of certain phases of the Rosicrucian teachings and should not be confused with the terminology ordinarily applied to systems of healing, such as with drugs, manipulation, or any other physical process. The term "mental healing" is not a true descriptive

term of the Rosicrucian process. We do not heal by any particular force or power of the mind. The only power which we use is the knowledge of directing forces already in existence. The power of knowledge permits us to place ourselves at the disposal of these forces in such a way that they manifest in a constructive and creative form to the maximum extent that these forces can be directed by us as human beings.

This is an illustration of how important it is for us to master to the best of our abilities, the principles which Rosicrucianism teaches so that the knowledge of how to direct these forces can be ours and, through practice and application, to become proficient in the process.—A

Is Education Progressing?

When we see the great improvement that has been made in the educational institutions throughout this country, and consider the tremendous amount of time and money that has been necessary to equip them, together with the highly trained individuals and specialists who direct their activities, we stop to ask ourselves if our educational system is furnishing our children and young people with an adequate conception of life and better ability to meet social adjustment.

The extreme pessimist might look at the world today, and, due to the events transpiring, question whether or not our education system has done any good, but if one would look at the whole picture more tolerantly, he would see that education is a force that can be used for constructive or destructive purposes. Education in totalitarian countries has caused the populace to become almost fanatic in the ideals to which the country subscribes. Education in this country has generally tried to institute in the minds of students the values of the principles of democracy and individual rights, and although some question existed as to how well that was done since this country's actual entry into the war, we have seen many evidences to indicate that the success of the people for working together for a common cause has been remarkable. Some of our enemies laid their hope of victory to the fact that this country, due to internal difficulties could not possibly unite for a productive war effort. Though we have had our problems and dif-

ferences between individuals and groups just as exist in a large family, the fact is that we are all working nevertheless toward the same ends and subordinating these differences when the welfare of the larger group become more important to our individual well being than the immediate welfare or progress of our own individual opinions or ideals.

The educational system in the United States has become a model for the world in many respects and yet, it falls short in one important point—that is, the cultivating and encouraging of personnel to direct its activities. There are actually hundreds of teachers who have prepared themselves adequately to be good teachers who have left the teaching profession to enter work which pays more money. It is true that we need many of these people in the war industries today, but is any war industry of any more importance than the education of youth which must take over the maintenance of peace in the world to come? This does not mean that it would be necessary to pay teachers the same income that can be paid in industries in the time of pressure, such as this time, but it does mean that the conscientious teachers must be assured of a future independent of material worry if they are to be entrusted with the directing of our children and our neighbor's children in forming their concepts and ideals for the future. Frequently, small political groups, such as local school boards and individuals primarily interested in their own political gains, are the ones who have the final voice in regard to a teacher's term of office and salary. Surely this is not a problem to be placed entirely in the hands of a small group, but one which concerns every individual. If you wish to be assured of your children's welfare and of the progress of the educational system which will teach these children to live in this complicated world which they are entering, it is your duty to make it a point to become informed of the school laws within your district, city, or state and see that you and other parents whom you know, as well as adults who are not parents, take an interest in the maintenance of good and adequate system of education.

Politics has its place but it does not have its place in the determining of the future welfare of your children. It is your obligation as well as that of anyone else to see that con-

structive efforts only, insofar as it is humanly possible, are put into effect in the system of education upon which you are depending to teach your children to be adjusted to a sane and healthy form of living.—A

Forum Questions Answered

Fratres and Sorores of the Forum Circle, it seems necessary to call your attention again to a few facts regarding our meetings and the purpose of these personal discussions.

First of all, these meetings are called that we may have an opportunity to clear up all of our misconceptions and misinterpretations of the Rosicrucian teachings and their application in our individual lives. We all have, at some time or other, puzzling thoughts and confusing experiences that annoy us, preventing our proper growth and development. These Forum discussions are intended to assist us along the rocky path to the smooth highway of understanding that lies beyond.

This being the specific purpose of our meetings, we naturally invite everyone to participate by submitting their ideas, impressions, experiences, and questions to the director of these talks. In extending such an invitation we place no limitations upon its acceptance. In other words, we do not require that the questions submitted be of any specific nature. However, we only discuss those that we feel will be of benefit to a large majority of our Forum membership. If we did not do this, we would find ourselves operating for the interest of one or two individuals; this obviously would be unfair to the rest of us.

Do you wonder why this matter is being mentioned here today? Perhaps you do; therefore, I will ease your suspense. During the past five or six months a large number of questions have been received by the Directors of the Forum meetings that we have been forced to set aside without further explanation. Either they are questions that have been thoroughly perused within recent periods or they prove too personal for general discussion. Our policy in such cases is to express thanks for the suggestion and answer the question personally outside of our meeting.

There are, however, many requests that we cannot fulfill; always there is a specific and

important reason for this. For instance, many requests are received for an explanation of some psychic medium's method of operation or a member of the Circle will have witnessed some stage performance that has mystified him and he will write to us to explain it to him. The same is often true of the individual member's psychic and even physical experiences in life.

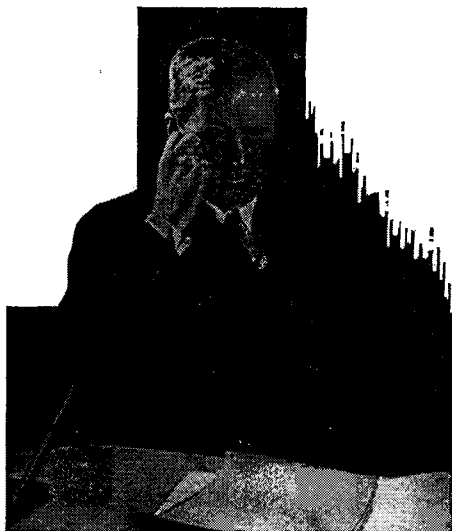
The majority of such questions submitted to the Forum would prove of general interest and at first seem worthy of careful consideration, but the difficulty lies in the fact that we lack first-hand experience with the question or subject and, therefore, can offer no real or concrete explanation. All we can do is to speculate upon the subject and from the wording of the question say what might have happened or state some particular method of operation that could have been used to achieve the reported results. This, I am sure you will agree, is not fair to the performer or medium, neither is it fair to the student bringing the matter to our attention.

You will all agree that to know a thing or fact related to the so-called psychic world we must experience it ourselves. Without such experience we are at a loss to explain it. Therefore, if a psychic medium of the fortune teller type sits before us with a deck of cards, relaxed and playing solitaire, while relating to us facts of our recent past and of our present, perhaps we can tell another to a fairly accurate degree what system of mental reasoning and psychic power he is calling upon for the information. However, if someone else visits such a person and comes away mystified then calls upon this Forum Circle to explain the phenomena we have an entirely different situation with which to contend. What we might say under these conditions would throw little light on truth upon the matter, for it would be nothing more than an analysis of what might have taken place, in other words, speculation.

This also applies to personal experiences such as dreams, visions, sounds and noises in the night while asleep or perhaps even in meditation. Unless one is performing a particular experiment in a definitely prescribed manner that will bring forth certain previously known results, another cannot explain it, not having had the necessary first-hand experience.

As I stated once before we have received many such questions in recent months, no doubt some have wondered what happened to their question, why it has not been taken up in the Forum Circle. It is possible that your unanswered request falls in one of the categories mentioned here this morning. If it does then you will understand why it has not been mentioned in these pages. Now please don't let our remarks discourage you in any way because you cannot always determine whether or not your thought, idea, or experience can be used. Therefore, if you have an inspiration to write to the editor of the Forum, feel perfectly free to do so. In fact, we not only invite you, but we urge you to submit your requests. Without them it is difficult to conduct our Forum meetings.

In closing these remarks permit me to add that there are a few, a very few questions that cannot be discussed for the reason that they lie too far ahead and beyond the scope of the average member of our Forum Circle. It is necessary to let such questions remain unanswered until the member reaches the highest degree of our work. After all, even in the Neophyte Degree the beginner has thoughts and impressions that he would like answered in the early degrees, but which belong to the highest of esoteric work and must remain so. In order that you will better understand what I have reference to, I give you the following quotation: "When a man or woman has worked and practiced the various exercises and has developed steadily through the degrees, has reached the highest degrees and beyond there comes a time as to all of us when he or she will pass through transition. Now when that soul is again incarnated into this plane of life what happens about further development? Is that soul again brought into contact with the initiate as a matter of course, or does it just have to take its chance as it were?" Such a question must of necessity remain unanswered, but we can and do offer encouragement by stating that it probably was not "luck or chance" that brought you into contact during this particular incarnation. Either you were desirous of knowledge ready to study or at least curious about the natural laws of man and the universe, or you would not have responded to the call in the first place.



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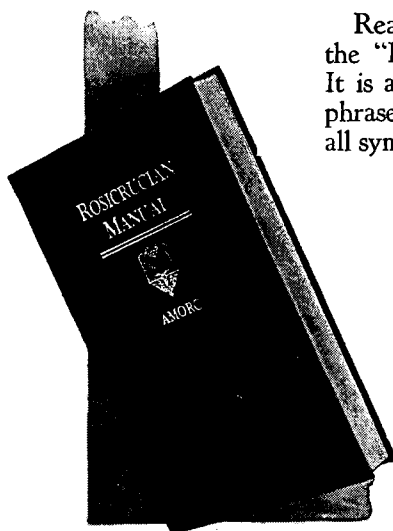
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OCTOBER, 1943

No. 2

AUTUMN

Autumn, shorn of summer finery
Displays a wardrobe far richer
And more beautiful still
Than when a summer sun shone
On pinks and greens and yellows
And unblemished daisies on the hill.

Man, stop and learn this lesson in design
Mere seasons God's hand, cannot confine.

—Patrick Burton

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

During normal times, on Sundays and holidays, why are the public highways congested with automobile traffic? Is it just the love of the people for the great out-of-doors, and for the sensation of an effortless rapid movement of the body? Those are perhaps some of the explanations; however, the reason goes deeper and has a more serious psychological foundation. We avoid monotony and ennui only by the continuous vacillation of our consciousness. A fixed state of consciousness, that is, the retention of an idea which does not change causes mental fatigue, which develops into irritability. There is no greater torture than boredom, as many can testify.

There are two ways of actuating our state of consciousness. The first is to have it impelled without volition on our part. We may look at or listen to something, for example, which continuously excites our mind with its varying impressions. Changing sounds, spoken words, the movement of objects, variation of colors—these things hold attention by the sensations they produce within us, thereby causing our consciousness to be active. In fact, consciousness would become dormant if one sense impression, a sound for instance, would be sustained so that we could hear or be aware of nothing else. This is known to workers in shops and industrial plants, where for hour after hour their ears may be assaulted by some particular and constant sound, such as the whirl of a motor driven saw. Eventually this sound is blocked out of their consciousness; they no longer realize it. Consciousness needs change. It is kept active only by the varying impressions it receives, with the resultant sensations from them.

The second way of actuating our consciousness is by our will, by thinking, by reasoning, by organizing the ideas which have already registered in our minds into new and different conceptions. A man may be seated in a cave, where no external impressions can reach him, with no sounds or sights to attract his attention, yet his mind may be furiously active because of his re-

flections. The studious type of individual, the thinker, can always self-stimulate his consciousness. Thus, he can be assured that he will never experience the monotony of an inert mind. Through practice, his mental powers have become flexible and intellectual activity is quite facile for him.

Conversely, however, the other types of individuals, which unfortunately constitute the majority, find self-instigated mental activity strenuous and laborious. They prefer that they remain passive and that the world, instead, act upon their consciousness. Consequently, for this to come about they must have bodily activity, which they find less disturbing than the exercise of mind. In other words, they decide to place themselves in such a position that their environment will act upon them, that scenes will ever change without their ever having to direct their own consciousness. To use a simple analogy, if you want something to move before your eyes, you either exert the effort to move your hand or something else up and down before your face, or you can go to the window, remain stationary and let things on the thoroughfare move themselves before your vision. The majority of people prefer the latter type of activity. They find it more pleasing to move their bodies along the highways for the changing environment it affords, and because it continuously assaults the consciousness with different sense impressions that prevent monotony and thereby cause pleasant, though often superficial interests. The fact that this is so is evident in that they frequently change the direction in which they drive their cars for pleasure, and vary their rate of speed. They are constantly seeking a new thrill, a further stimulus of consciousness, without the exercise of their mental powers. They prefer to be acted upon, rather than become active themselves.

The cause of this deplorable condition is often to be found in the homes of these peoples. Many of them are wealthy and own luxuriously appointed homes, or are in quite moderate circumstances. When they remain at home, other than for sleep, dining, or to

entertain, they feel immured in a prison. The home is not really such to them, but merely a shelter or residence. There is nothing in it which stimulates their imagination or causes an active state of consciousness from which they can derive enjoyment. A home must be the habitat of your interests as well as your body. It must afford an outlet for your emotions and your desires as well as a place to hang your hat. In its furnishings, devices, or appurtenances, there must be something that will challenge your mind and stimulate your thinking in a pleasing way. A home does not need to be a school room or laboratory where tedious mental occupation is demanded of you. It should, however, provide interests to your mind which are restful, relaxing, and which move your consciousness pleasantly, without the need of accelerating your body 30, 40, or 80 miles an hour along the highway, to get the same results.

If you cannot conceive of what to bring into your home that will afford these mentally constructive, not dissipating pleasures, you are poverty stricken, even though you may be wealthy in material possessions. If you have no hobby, no special mental interest which brings you great satisfaction in your idle moments, you are abnormal—you are an extreme extrovert. You are thus unable to create your own environment, and you are obviously a slave to forces and factors which act upon you. A man who says, "Well, there is no particular avocation which appeals to me," is in the same breath saying, "I have no desires, except the instinctive ones of my appetites. I find no pleasures, except in eating, drinking, and bodily indulgences. Most persons who must continually be moving about, go here and there for diversion, are doing so because they cannot find it in their own minds, and, yet, they are always restless. Actually, the external excitement for which they are ever in search is not thoroughly satisfying to them. If they would admit it, they are always wanting something more but they do not know what.

I recommend that such persons read some of the popular science, mechanics, and crafts books that are on newsstands. In time, they may find some craft, some illustrations, or an article related to it that will appeal immediately to their latent talents—talents which they may not realize they have. I suggest also that

they visit some of the hobby shops in different cities, that, for example, have on display model railroad equipment, and kits for home experimentation in chemistry, radio, and electricity. I further suggest that they write for the catalog of "Handee Home Shop Materials."* Its suggestions for things that can be made at home, and the devices and tools for such a purpose stimulate the imagination of anyone who might be mechanically inclined.

Also they should visit the display of art students in schools or universities when they are open to the public. There is a tremendous sense of satisfaction in creating, in fashioning ideas into things. You may never become a Rembrandt or a Rhodin, but you will enjoy your efforts tremendously. You may never have had clay in your hands before. If, however, there is any unsuspected art in your being, no matter how elementary, as you start to use the simple tools of the beginner sculptor, and see a form taking shape under your fingers, you will get a sense of satisfaction like nothing you have ever before experienced.

You do not have to have a palatial home for these things. A corner in a basement or an attic will suffice. Even a little table in some part of one room on which you may be able to write or draw. Have you ever tried writing? You may amaze yourself at the results, if you do. No one can really learn to write, by going to a school which professes to teach it. Such a school, admittedly is useful in teaching the rudiments, such as grammar, English, and technical fundamentals for the presentation of ideas, and for the marketing of your finished product. However, the development of ideas and the expression of them comes from practice—try it.

Once you develop mental pleasures and an outlet for them in your home, you will not need to rush here and there for recreation or for a change of scenery. You will not object to the fact that your body remains stationary for a few hours, because your mind will be scintillating and your consciousness will be revolving from one experience to another, under the magic touch of your new-found interest and your own will.

Faternally,

RALPH M. LEWIS,
Imperator.

*Chicago Wheel & Mfg. Co., 1101 West Monroe Street, Chicago, Ill.

What Is Illumination?

A Soror from the State of Washington rises to address our Forum. She asks: "Does illumination come in vivid, fleeting flashes of pure knowledge? Do these flashes consist of brief pictures of the future and indelible memories of the past? Do we catch clear-cut visions of our duties and responsibilities and of the reasons for our tribulations? Is such the beginning of illumination?"

In the mystical sense, illumination is not very clearly defined by many writers upon the subject. It is often confused with mystical experiences in general. The kinds of mystical states of consciousness are varied—perhaps nearly as diversified as are the objective ones. For the purpose of answering this question, we will divide mystical experiences into two general kinds. The first we will consider are those which we will call *ecstatic*. Such consist of a sense of supreme joy, of intense pleasure. This joy or pleasure is not related to the satisfaction of any appetite, as the quenching of a thirst or the indulging of some food. It is a beatitude, and therefore most difficult to express in terms related to our common objective states of consciousness.

Perhaps the best definition is to say that it is an imperturbability of mind and a complete harmony of the body. It is similar, for analogy, to a state of partial wakefulness after a deep night's sleep, that is, when we have just come out of a sleep, yet are not fully awake. In such an instance, we are just sufficiently awake so as to be conscious of our complete relaxation and to enjoy the sensation of ease which it affords. All determinate factors are non-existent. We do not know exactly who we are or where we are. We are conscious only of a sense of intense enjoyment. No one thing or condition seems to contribute to those sensations. This kind of ecstatic experience is often referred to as at-one-ment, attunement and Cosmic Consciousness.

The second general kind of mystical experiences is of the *noetic* type. By noetic, we mean that they have an intellectual quality. Their context seems to add to our font of knowledge. From such experiences we seem to derive considerable enlightenment. This may consist of the removal of doubts that we may possess or the solution of a problem, the answer to confounding questions, or an exhortation to act in some way. The knowledge

that is imparted to us during such a state may be in a vocative form, that is, it may be as a spoken comment. Again, it may be visual, appearing as letters or words in brilliant colors—purple, perhaps, or fiery red—against the screen of our consciousness.

Sometimes this noetic quality is also accompanied by the qualities of the ecstatic experiences. We may have, for example, a titillation of our senses, to be possessed by waves of vibrations that seemingly pass through our bodies like exhilarating electrical currents. With each word imparting knowledge, whether auditory or visual, we may experience sensations comparable to those of intense excitement. These sensations sometimes are centered in the region of the solar plexus.

The noetic experiences, then, are those that constitute *mystical illumination*. The recipient of them definitely is conscious of a revelation amounting to an addition to his knowledge. It may be an accumulation of facts or information that goes beyond what he has ever been able to obtain objectively. Further, it is always quite soul-satisfying. This is sometimes accomplished in a negative way by the removal of obstacles, confusions, and doubts, and the clarification of situations with which the individual may have been confronted. Again, it may occur as *positive knowledge*, as an inspiration that directs us on an entirely new course of action. The experience may propose a mission in life, as something to be accomplished or attained. In this entire sense, illumination is the removal of the darkness of mind which objective thinking alone is unable to accomplish. Illumination can correct misconceptions, or it can inspire entirely new conceptions.

To use a further analogy, we may think of a man in a dark room. He is groping about. His hands rest upon a hard rough object. He cannot be certain of the nature of what he feels. It could be a number of different things. What his surroundings are, he can only conjecture. Suddenly the room is flooded with light. Perception is now facile. He cannot only experience his surroundings, but comprehend them as well. Any wrong impressions which he derived from the sensations about things in the room while he was in darkness are rectified by the clarity which they have when exposed to the light. On the

other hand, a man may be confined in a dark room and actually see, hear, and feel nothing. He may form absolutely no ideas as to his whereabouts or what may exist about him. Thus he may be in a confused state of mind. When the room is illuminated, he is enabled to see. He can orient himself and he can begin to evaluate the things of his surroundings. Consequently, a course of action suggests itself which he could never have conceived without the light. In like manner does *mystical illumination* so help man.

Mystical illumination is always brilliant, to use a word associated with physical light. When we are illumined, what becomes known or that which we psychically become conscious of, has great perspicuity. Mystical *light* always has the same intensity. In other words, it is always accompanied by understanding. If we were left in doubt after such an experience, it would imply that mental darkness remained; consequently, we could not refer to the experience as illumination. The greatest variation of illumination is in the time factor—the duration, shall we say, of the state of the Cosmic Consciousness. All such periods, when actually measured by time, are brief, varying from a second to a few minutes, at the most. To the inner consciousness it may seem an eternity. The longer the duration of the consciousness, the more the noetic quality—the more divine wisdom acquired.

To use still another homely analogy, let us say the only means of illumination of a room is a single electric light bulb of 250-watt capacity. The room is entirely dark except when this bulb is switched on. Obviously, whatever the contents of the room, they will be equally illuminated when the light is on, whether for a second or for ten minutes, because the light is always of the same intensity. Consequently, whatever is seen during the second period is seen as clearly as during the longer interval. The longer interval, however, allows greater observation, more opportunity to see. What, therefore, is experienced in a *flash* of mystical illumination is just as comprehensible to a neophyte or student as what is perceived in a period of three or four minutes. In the latter period, however, the experience may be far more extensive. A number of successive short intervals of illumination may equal a longer

period insofar as the final enlightenment of the individual is concerned.

It may be asked, what of the one who is said to be illumined? Does this mean that his enlightenment is constant, that he is continually conscious of Cosmic wisdom? Absolutely not. When mystics refer to one being illumined, it means that he has the knowledge, through training and experience, of how to enter these states of divine or mystical attunement at will, and thereby receive an additional influx of wisdom from the Cosmic Mind. If one was actually in constant attunement with the Cosmic, that is, if he was conscious only of the Infinite at all times, he would lose all sense of objectivity. His bodily functions and material existence would decline.—X

The Art of Comprehension

Most logically it will be asked, "Is comprehension an art or is it an acquired characteristic with which we are born?" From the standpoint of the development of the infant through childhood to an adult it appears that it is expected that the normal human being will be born with the ability to comprehend and thereby use the native powers with which he is equipped to gain knowledge, experience, and, we hope, wisdom. Comprehension is then an automatic process in the sense that in the average type of teaching we do not consider the ability of comprehension on the part of the individual, but simply accept it as a matter of course and presume that the individual will comprehend all we teach or else simply fail in all learning. The individual who fails to comprehend anything or sufficiently adjust himself to the reasonable demands of society is looked upon as a misfit or an actual case of mental deficiency.

A Frater recently wrote to our department of correspondence listing a series of questions upon a number of the monographs, there being so many questions concerning a monograph that in order to have answered the questions it would have been necessary to completely rewrite the monograph with a number of commentaries upon each sentence or each particular point. It is clear that comprehension of the principles which the monographs presented were missed by this Frater.

Now to consider the art of comprehension from the standpoint of being used by any

individual requires us to give an analysis occasionally of our ability to comprehend, acknowledging that we are born with an innate ability to learn and understand but that, like many other abilities, is limited to a certain extent and must be developed. Therefore, the art of comprehension lies in the usefulness which we make of our inborn abilities to comprehend and learn. Our monographs are so presented that the individual who gives them careful study and allows the ideas to become a part of his thinking will gradually fill in the missing points which are not clearly understood.

In a recent issue of this Forum an article was written on study itself. This should be read not once but referred to occasionally by every individual who is attempting to gather information or acquire knowledge through the process of reading. These comments will be limited purely to the learning ability of the individual. If the individual does not receive the knowledge contained in the written word we must not conclude, as pointed out above, that there is a lack of something insofar as native ability or training is concerned. In other words, the mere failure to understand or comprehend does not mean, to put it bluntly, that the individual is mentally unsound or of inadequate development. It usually means that there is or has been an error or a series of wrong habits in the life of the individual and the failure to use his comprehension as he should.

First, there are physical conditions. An individual whose eyes are under a strain while reading cannot have the same ability to comprehend as one who reads without any visual fatigue. The individual who is not well physically or extremely tired is unable to comprehend the printed word as efficiently or completely as one in perfect physical condition. Unfortunately, many people do not realize that when they are ill or physically tired their eyes, being an organ of the body, are just as much affected by that illness or tiredness as is any other organ, and that frequently to use a time of rest or convalescence for a great amount of reading is not only detrimental to the entire physical system, but is largely a waste of time insofar as comprehension is concerned. Leaving out the possibility of physical illness or fatigue, many individuals have developed poor reading

habits. Reading for comprehension is truly an art and if the individual has failed to learn to read with the idea of comprehension in mind and is merely a word reader or even a sentence reader he is depriving himself of the full meaning and contents of what he is reading.

To acquire the art of comprehension in reading then is to read with the idea of receiving the full import of what the reading matter actually conveys, and by constantly stopping and analyzing and rereading that which is not clear until it becomes habitual to grasp and retain a summary of it within consciousness. After reading informative matter, if you cannot repeat to yourself in a terse yet inclusive manner what has been read you have not properly developed the art of comprehension. You are not including in your habits the complete mastery of what you wish to obtain.

Words, we must remember, are man-made symbols to express in convenient form that which could not be expressed otherwise except in true experience. When I read a textbook I read the description of the experience of others. It is impossible for all experience to be put into these inadequate symbols, and particularly is this true of our teachings when we are dealing with nonmaterial things and for which there is no material vehicle for its expression. In other words, we are all aware of what a poor medium words are to express experiences that have to do with our emotions. Therefore, the emotional responses that come from reading are not something in the words themselves but an emotional condition within our own being that is made possible as the result of the suggestions received through the comprehension of the group of words we have read.

To return to our teachings, these teachings are intended to make individuals realize their true relationship to the Cosmic scheme. What the entire Cosmic scheme is cannot be expressed adequately in words. These words can only be guideposts to set up the proper thinking that leads to the emotional responses within the individual that puts him in attunement with the fundamental principles which he wishes to gain. Therefore, in studying try to develop the art of comprehending the meaning of the printed page but do not become discouraged whenever a phrase is not

completely understood. Study its possible meaning in connection with what is understood and do not be afraid to give time to allow the ultimate idea to develop, because it is by dwelling upon the subjects and principles presented that we truly acquire the art of comprehending, not only the individual words and sentences, but of translating what has been comprehended into experience and experience into satisfaction and wisdom.—A

Music and the Glands

Fratres and Sorores here is a thought that may be of some value to you in your inner development. A member of our Forum Circle asks: "Is music beneficial in the development of the glands?"

In commenting on this thought suppose we review a little of what we have learned about some of the psychic glands, especially the pineal and pituitary. These are the two very important glands located in the area of the head and which are most closely related to the psychic body of man, that is to say, act as transformers for the induction of inner impressions from the subjective inner being to the outer consciousness. In our effort to develop Cosmic Consciousness or illumination we give much attention to the stimulation of these two bodies. We spend much time concentrating upon them. We seek to shut out material experiences through meditation in order to allow the inner self full sway and every opportunity to function through the pineal and pituitary glands.

The mystics long ago discovered that through the physical nervous system and on through the sympathetic system the psychic glands were sensitive to outer physical vibrations both of light and sound. As a result of these discoveries many elaborate methods were invented to bring the physical senses into contact with vibrations of light and sound that would be harmonious to the psychic body and especially the glands.

As Rosicrucian students we have learned that there is a very definite relationship between light and sound vibrations. We have demonstrated these laws in the laboratories here at Rosicrucian Park many times. In fact, just a few years ago our late Emperor, Dr. H. Spencer Lewis, designed and constructed a very large elaborate instrument known as the Lux-a-tone Color Organ. This

instrument was displayed and demonstrated to a large gathering of Rosicrucian members during an annual Rosicrucian Convention in San Jose. The instrument was designed primarily to illustrate the effect of light, color, and sound upon the psychic body and to show that these vibrations do very definitely stimulate the emotions through the nervous system and glands.

We only bring out these facts to once again impress you with the importance of music and art that is harmonious to the psychic body. It is true, of course, that not everyone responds to music in the same manner. There are persons who gain far more psychically from a beautiful painting, a symmetrical design in the form of a building or perhaps even a piece of machinery than from a musical composition. This is a natural thing. Nevertheless, the glands of the body, particularly the two mentioned earlier, do respond to certain harmonious chords and sounds even in the individual who shows little or no outer reaction to music. All music lovers have individual ideas of what they prefer in music. A composition that will stir one to the inner depths will have no effect upon another. The same is true with art and color design.

It is surprising, in a way, that music can "grow upon one." That is to say, a person who professes to dislike music can learn to like it through coming into contact with it and listening to it frequently. This is seen in the illustration of the "opera goer." Invariably the part of the opera he mentions as liking the most is that number or rather music that is familiar to him. Most people dislike only the music they cannot understand. In this regard a music appreciation class is recommended. Once we appreciate the meaning of the composition, the picture the composer has painted in harmonious as well as inharmonious sound, we like it and benefit by it.

The same is true in any art, even the dance, which started in ancient times to symbolize certain thoughts and actions of man. The ceremonial dances and temple ritual dances were designed to please the gods and seek their favor. These dances, performed to rhythmic beats and later to sound with rhythm, played upon the emotions, not only of the performers but of the audience as well. Man has not changed emotionally, except in

refinement, in all these centuries. For a large majority of the people of the world today enjoy dancing to so-called modern rhythm music. They also enjoy seeing others perform in the exhibition dance. There are few among us who would not enjoy visiting the South Sea Islands or the jungles of different continents and witnessing the natives in their various ceremonial dances to the beat of drums and tom toms.

It is true that we receive a certain inner stimulus from seeing and hearing the vibrations of light and sound. If we did not, we would not enjoy them. Naturally as we grow in spiritual development we are inclined toward certain refinements and, therefore, derive more benefit from the aesthetic arts, than those of a brutal and perhaps lowly tendency. Hence, we find the individual who scorns the modern dance and the dance rhythm to which it is performed. It could be added that all too often one who so scorns does so not because of personal refinement but rather from an egotistical, supercilious view toward life and society.

These remarks on the subject of music and its effect upon the glands of the body were intended to be brief but have apparently evolved into a dissertation on the subject of the arts generally. However, I believe they tend to emphasize the fact that the glands are affected by outside stimulus in the form of vibrations with special emphasis on music and sound.

Perhaps a word of suggestion as to how to apply these principles is in order at this time. To begin with, our instructions tell us to use certain vowel sounds during our sanctum meditation periods. That is to say, when preparing for a sanctum period we should partake of certain deep breathing exercises, and just previous to relaxing before the sanctum table, intone one of the vowels that we have learned from the studies. The reason is known to all of us, but we reiterate to refresh the memory. There is a corresponding musical note for each nerve center along the spinal column. These notes or keys of sound are harmonious to the particular nerve notes. These nerve areas correspond to particular parts of the body. That is, they feed the parts and organs with stimulating nerve energy. When we excite these nerves the as-

sociated parts are affected and stimulated to action. There is a particular sound vibration for each particular gland. Therefore, when we wish to stimulate the pineal gland we not only concentrate upon it but we also intone the vowel that stimulates the nerve note that is directly associated with this gland and the area of the head in which it is located. Thus we receive double benefit.

If it is possible to do so play a phonograph record during the meditation period. Use a composition that you particularly enjoy or react to. This is done in the various Rosicrucian Temples throughout the world. It is conducive to directing as well as receiving thoughts of peace and health. These are suggestions for use in the home sanctum.

Aside from the sanctum you can benefit by sound and music. At each opportunity subject yourself to a musical evening. If at home and you have a radio, turn it on and listen while relaxed and in a meditative mood. Select a concert hour or organ selections. Most radio stations present such a musical program at some time during each evening of the week.

Here is another thought of value. If you are so inclined and feel you would enjoy playing music, take up some musical instrument, perhaps a violin, or similar string instrument. Wind instruments are very valuable, especially one with a long range of sound. The value of playing an instrument yourself has many points. To mention just one, the vibrations are not only impinged upon the consciousness through the ears but are actually felt through the sense of feeling. If you are not inclined to play an instrument, then try singing. You do not have to be an expert or even have a beautiful melodious voice to benefit from singing. Furthermore, everyone can learn to sing. It is just a matter of trying with most people. Naturally some require training and practice, but this is not necessary when you simply sing for your own amusement. The spiritual value received is not confined to stimulating the glands and nervous system for after all when you sing you are usually happy and in good mental spirits. Your thoughts and attitude are pleasant, therefore, definitely positive. We are taught to try always to keep our minds positive by thinking only constructive

thoughts and making an effort to look upon humanity with love, harmony, and peace profound.

Psychic Perception of Animals

One of our fratres in New York City has sent a news article which he thought would be of interest to this Forum. The article opens a field of discussion which is most interesting and concerns principles of particular interest to us. First, we will quote from the article itself:

"Mr. Neale explains he was visiting Captain George Rollins, and asked if the latter owned a dog. The Captain, who owns an Irish Setter, asked his visitor if he would like to see the dog upon its return home. Mr. Neale said yes, but since his visit would be brief probably the dog would not return before he left. The Captain bowed his head a moment and was silent, until his guest thought he had forgotten about the dog, and then their conversation was resumed. In a short time there was a sound at the door, and when it was opened the Setter came bounding in. Mr. Neale allowed it was lucky the dog came home early, but the Captain said, 'That wasn't luck; I called him.'

"The Captain then explained he had used the *Silent Indian Call*. He said he had framed a picture of the dog in his mind, and then said to himself: 'Terry, come home! Terry, come home!' Although I thought the whole deal queer, reports Mr. Neale, I soon forgot about it until one day when I was out hunting with two Pointers that were pretty wild. We started working a canyon, and raised a covey of quail that flushed, hit a ridge, and went over the other side, with the two Pointers after it. It was good-bye, Pointers. I blew my whistle until I was blue in the face. I figured the quail would circle and then the dogs would come back, so I sat down to wait. Pretty soon I spotted the two dogs about a mile away, and they had raised more birds, and seemed to be trying to chase them out of the county.

"I was tired and disgusted, and it was getting late, and I wanted those Pointers to come back. It was then that I thought of the *Silent Indian Call*. I sat there thinking just what the two of them looked like, and said, 'Girls, come home! Girls, come home!' Then I got

to thinking how silly the whole thing was and I guessed maybe I'd better start figuring a lot of good excuses to tell my wife, Pat, when, bounding through the bushes and almost knocking me over, came the two dogs."

How do these things occur? Are animals actually sensitive to impressions which are beyond the range of our normal objective faculties, and which might be termed psychic? I wish to relate experiences of my own to indicate that *dogs are sensitive* to our unexpressed emotions, which they apparently detect through the radiations of the human aura. I have a German Shepherd. He is a large dog, about twenty-six months old, and still is very much imbued with the puppy spirit. He takes his "seista" during the afternoon hours, and then desires to expend his rejuvenated energy in romping and playing with me, upon my arrival in the evening. Though I exercise him and dissipate some of this surplus energy by leading him on a fast trot or run alongside my bicycle, he still has sufficient energy left to bound about and play. Through receiving extra care and attention, he displays a great affection. It is his greatest pleasure to be constantly in our presence. When I retire to my study, after dinner, he is not inclined to lie down, but still wants me to play with him, and show him attention. Though I can understand the reason for his actions, it is often a little aggravating, especially if I wish to relax for an hour before beginning an evening of writing or studying.

I have observed, however, that as soon as I prepare the sanctum for my evening convocation, extinguishing the lights in the room and lighting the candles, and beginning my mystical exercises, a change comes over him. Up to that time, he may have been tugging at my trouser leg, or standing up putting his paws on my shoulders and barking challengingly into my face. He will then immediately get down, turn, walk a few feet to a small rug, virtually let himself fall with complete relaxation, and place his nose between his paws. He will not move once during the period of meditation and concentration, lasting from ten to twenty minutes. Further, at the close of the convocation, though he may get up and move about, he is from then on more quiet and obedient. Possibly now it has become a habit, because as I light my candles, he immediately associates the previous im-

pressions of the strange influences upon himself which follow, and submits to them.

I have tried, with considerable success, to call him *mentally* to my side from his prone position during the sanctum period. Sometimes he will arise and come quickly to me and stand looking up quizzically in my face. At other times, he will just lift his head and look with cocked ears in my direction. I have found, too, that my own self-confidence or assurance of being able to perform this feat of transmitting mental commands determines my success. Whenever there was a slightest doubt in my mind that I would succeed, *I never did*. Further, whenever I was most successful in effecting a Cosmic contact during the sanctum period, and could emotionally sense the reactions upon my own consciousness, so that I experienced a kind of ecstasy, then, too, would I be most successful in any experiments with the dog.

Physiologically, of course, as it is well known, dogs have a range of perception of sound which far exceeds that of the human ear. However, all that they give evidence of hearing cannot be attributed to physical sounds, in other words, disturbances of the air. They obviously discern phenomena which are of a psychic origin, that is, fall within the category of the mental and psychological. They have a consciousness of impressions, which, to their limited reason, they seem to think they hear, or objectively see.

I have seen my dog, as have my guests, rise suddenly from the floor, when he was apparently asleep, and cross over to a corner of the room, and look up into space, cocking one ear and then the other, as he turned his head to hear something apparently. If it were actually an external sound he was hearing, the dog would have left the room and gone outside of the house to investigate further. If he heard a sound within the wall, he would have put his nose against it to confirm by smell what he had heard. He would likewise, then, scratch the surface, indicating an anxiety to get at the source of the disturbance. However, he does none of these things.

I have also observed him go to the side of my study in which my sanctum is located, suddenly as though an intruder had entered there, and look into the semi-darkness of the shadows as though something was actually

visual to him. He will concentrate his gaze there, which to me seems but space. At times, he will turn about while doing this, and look questioningly at me, as if to say, "Can't you see it? What does this thing or person want?" Sometimes he will bark at space. To one who has no understanding of these underlying principles, it would be most uncanny. From such perceptions on the part of intelligent and highly sensitive animals and their consequent conduct, have arisen much of the superstitious tales associated with them in antiquity and the Middle Ages.

Our late Emperor, Dr. H. Spencer Lewis, had an English bulldog, of which he was extremely fond. The dog was his constant companion and virtually worshipped him, as the expression in its eyes indicated. Dr. Lewis perhaps commanded the dog silently and mentally as often as he did vocally. He could call the dog mentally to his side in his study whenever he willed—provided the dog was in a passive, quiet state. Whenever Dr. Lewis experienced a projection of the consciousness and personality of some member in his sanctum, which he often did during the late evening hours as he worked, his pet dog would likewise experience it. Sometimes the dog would be alarmed. The hair would stand up on the back of his neck and he would give a menacing low growl, as he looked into space at an objectively *invisible intruder*.

A sanctum is the focal point for much psychic phenomena. It is the place where we sincerely affirm our beliefs. It is also the place where we lift our consciousness to commune with the Cosmic mind. Each physical element of its arrangement is symbolic of some Cosmic principle and of honored, traditional rituals. The candles and their flame, the incense and its spiralling smoke, the Rosy Cross — these inspire us as we gaze upon them. It is, therefore, only with reverence and humility that we approach our sanctum, no matter how humble its surroundings. The atmosphere there becomes charged with the positive vibrations of the aura. Like articles which have been contiguous with a rose, retaining its fragrance after the rose has been removed, so, too, the immediate things of the sanctum retain the positive influence of our aura for a considerable time. Consequently, we will sense the presence of others most frequently during our sanctum exercises in

the vicinity of the sanctum. A condition has been established in the sanctum conducive to the manifestation of Cosmic principles.

A sensitive human, when in the presence of another's sanctum, feels the soothing, harmonious vibrations. This is often experienced also in a great cathedral, in a synagog, or in Mohammedan mosques, many of which I have visited in the Near East and the Orient, where the souls of men have expressed themselves. Dogs and cats likewise are very responsive to such an environment. My dog, as guests at my home have observed, will often enter my study, approach my sanctum, and then, in turn, carefully sniff each object on the little altar. He is obviously puzzled by the peculiar impressions he receives from them, for he examines minutely each object as well. He will not so inspect other objects in the room; neither can it be said that he does this because of the incense, for ordinarily he will avoid incense, because its fragrance actually irritates his sensitive nostrils.

Let us not forget that the same life intelligence which actuates mortals, exists in animals, as well. Life force in men is no different than that in any other living thing. *Consciousness* is an attribute of the great Universal Mind which actuates matter, and gives it those properties which cause it to be known as animate. With complexity, or with the higher expressions of life, there develops those variations of consciousness which we know as consciousness of the self, or *soul consciousness*.

This undoubtedly leads to the question, to be considered more fully at another time: *do animals have souls?* My answer to this is, *yes*. Animals possess the same rudimentary essence of soul as man, but they do not possess the highly evolved consciousness of its existence, and consequently are unable to conform to, or express it as well as man. Man, of all animals, has soul consciousness, namely, the profound realization of the ego, the evolved personality. Animals have the psychic senses, that is, the sensitivity to the Cosmic forces, of which the life intelligence within them is a part. Having a less developed rational nature, brain, and intellect, for example, they are often more responsive to their psychic impressions than is man, for they do not oppose them. However, since they lack the necessary soul consciousness,

they cannot conceive the meaning or understanding of what they sense. They merely respond to it, as an automaton.

This explanation may be quite shocking to the orthodox religionist, as he has been taught, and wants to believe for his personal satisfaction, that the soul of man basically has nothing in common whatsoever with any attribute of the nature of an animal. To the Rosicrucian, the fact that there is something in animals in the form of an intelligence, which Cosmically is the same in man, even though it is not realized in animals to the same extent, is in accordance with Cosmic law. It is rather what may be technically termed *panpsychism*, that is, the function of the Divine Mind in all things as an Intelligence.

We are reminded of the illuminating words of the Dominican Monk, Giordano Bruno, who, in the Sixteenth Century, sacrificed his life to proclaim the brotherhood of all living things. Of general interest to us at this time are his words: "Every part of creation has its share in being and cognition." "There is a difference, not in quality, but in quantity, between the soul of man, the animal, and the plant." "Among horses and dogs, there are single individuals which appear to have almost the understanding of men."—X

"Assembly Call"

Numerous attempts have been made to write stories and plays, the theme of which is concerned with the future life. Many of these plays have been unusually popular. In fact, two in comparatively recent years that come to my mind are "Outward Bound" and "Our Town." Another play recently brought to my attention is entitled "Assembly Call." It is based upon a topic in the minds of almost everyone at this time—the large casualties that go with war.

It is interesting to follow various authors' analysis of a play or story which is based entirely upon their ideas of a future life. As no one is able to determine exactly what this future state will be and how it exists, it is quite certain that these plays reflect either the pure imagination or the convictions of the writer. I am rather inclined to believe that the better of these stories concern the latter case; that is, when the author has attempted

to put into story form his convictions and ideas concerning not only the state of the future life but his own ideals and principles and, in fact, his philosophy of life illustrated in this form.

The play "Outward Bound" is probably the best known in this field. It has been revived a number of times and some years ago made into a motion picture. The popularity which it received indicates an abiding interest on the part of even those who, ordinarily, might not read serious matter upon the subject, and further indicates that at one time or another we all contemplate life as a whole and not merely limited to our physical existence here.

The publishers of "Assembly Call" are so convinced that it carries a message of hope and inspiration to men in the armed forces as well as to parents, loved ones, and friends of the men now participating in the war, that they have done an unprecedented thing in releasing the play in book form for reviewers before it is actually staged. There is no doubt that the play is an inspiration, particularly to those who do not have a philosophy of life upon which to face the inevitable possibility that many of our men will not return. The play is based around the story of a crash of a bomber in which all but one of its occupants are killed. The setting of the play is supposed to be a setting in a future life. One interesting phase of the play has been carried out in various manners by other authors who have written on this subject before; that is, the adjustment upon the part of the individual to realizing that transition has actually taken place. In all probability this phase of these types of plays is based upon truth. In other words, it is reasonable to conclude that if life is a continuous process and that the real part of us, that is, mind and soul continues to exist beyond the limitations of this material world, nevertheless, we are no different when we are passing into that other sphere of existence than we were prior to that step. This theory which constitutes our ideas, aspirations, hopes and convictions is something that is a part of our real self and is no different ten minutes after transition than it was ten minutes prior to transition.

It is upon this supposition that many find fault with certain spiritualistic phenomena. I have known of cases where individuals have

attempted to contact those who have passed through transition for advice. I know of a case where a woman who actually dominated her husband, managed all affairs and refused to recognize his judgment in even the simplest matter, began to consult mediums after his transition, in an effort to contact him for advice on various business matters upon which she would have refused to entertain his suggestions when he was in a physical state of existence. Why this individual, even if such contact were possible, should be any better able to give advice after transition than before is a question that must stretch the imagination to the furthest possible point, because in all probability, as already stated, what we are is what we continue to be regardless of whether we have a physical vehicle with which to express ourselves or not. This does not mean that considering the lapse of a period of what we know as time does not give the soul an opportunity to progress and advance after transition, but it does indicate that all life is continuous and we must continue to grow in knowledge and wisdom even after the short period of this life.

In this play "Assembly Call" various explanations were made on the part of those who had suffered the accident in the bomber. Some of them thought it was a dream; others thought that they were delirious or a trick was being played upon them. The gradual process of how they came to realize the facts is most interestingly presented in this play. The leading character is represented as one being considerably more advanced than the others; one who is able to realize the facts and make an adequate adjustment more quickly than the others. He, in turn, was thereby able to help those who could not see the self-evident facts of the situation. A most interesting point is further brought out in the course of the play showing the continuation of what our true ideas may be. The leading character asks why he should still be wearing his uniform—that of a pilot. The answer is because of the regard and love he had for that uniform and what it represented. In other words, the principle is illustrated that that to which we attach ourselves in the physical universe is something that will continue to be with us as long as we still have the mental attitude of holding to the desire to cherish the particular thing.

It seems to me that this most interestingly changes the idea that is prevalent concerning the individual whose only aspiration in life is the accumulation of wealth. We have all heard the comments concerning such an individual. In fact, it is the basic belief of some religions that wealth is error. That is, that this wealth to which an individual has dedicated himself cannot be taken with him into the other world. While this is literally the idea here illustrated, the fact that if an individual's only concern in life is the accumulation of wealth in the form of money he will in a sense actually take it with him. In other words, if that is what he most wants, that is what he will have, but in another life this weight of wealth will continue to be a burden. In fact, a growing burden even as it was to some extent a burden in the physical existence, until gradually the realization comes that the attachments have been faults and it will be necessary to throw off that cherished desire of the accumulation of wealth for a much higher purpose and concept of life. On the other hand, the individual whose main purpose in life has been that of service and the aspiration to things which are not necessarily of material value is preparing the channel through which it will be possible to grasp the next step, whatever it may be.

"Assembly Call" may be criticized in the manner that all stories or plays dealing with this subject have been criticized before. In the first place, it will certainly not agree with all religious beliefs in regard to immortality in the future life. In the second place, and this applies to all similar stories, in the desire to build up the atmosphere and elaborateness for dramatic effects, the play raises more questions than it can answer. While this type of story is enjoyed and causes one to think, there is always a certain letdown; that is, the failure or the inability of the author to carry through to a satisfactory answer for all questions involved. However, it must be realized that this is inevitable—that if we knew all the facts concerning the future life there would be no play with any mystery or question about it. It would be based upon facts alone. Consequently, the individual must not be disappointed that the play does not turn out to be a final answer and the full facts regarding the future.

One criticism of the play can be advanced in regard to its treatment of the contact of those who have passed on with those who remained on the earth plane. In the play itself this is rather overdone for the dramatic effects and for the continuity of the story itself, nevertheless, with this slight criticism the play is still interesting and worth seeing. If it is presented in a theater near you it would be well worth your while to spend an evening for the pure enjoyment of a good play which handles a most difficult subject as well as we can conceive it possible. More than this, it will carry an inspiration and an appeal to many who have neither the solace of religion or a philosophy of life to help them face such inevitable consequences that must come in these times. It will even lead many individuals to a sincere investigation of the possibilities of life and immortality. We can hope that this type of play will be a part in fitting us to a better life in the peace to follow this conflict.—A

Missing—Dead or Alive?

A soror of New York State now submits a question to this Forum. She asks: "Is there any way in which it can be determined whether a person who is missing is dead or alive? I mean, of course, a way through the Cosmic. To me, it would seem logical that if a person were alive, there would be some response through the Cosmic and if dead, there would be none."

As our late Emperor had occasion to comment in one of the degree monographs, the last World War did more to substantiate mystical principles, doctrines, and the Rosicrucian teachings than any other event in modern times. It provided innumerable crises, circumstances where love and self-sacrifices prevailed. The same circumstances exist today. Such occurrences are most effectual in demonstrating, or rather we should say, invoking Cosmic principles.

Too often we attempt to utilize a Cosmic principle with an attitude of mind of skepticism, or just for idle curiosity; also sometimes to merely boast of our personal attainment. The Cosmic Mind cannot be imposed upon, or made to further the entertainment of mortals. Neither does the Cosmic need to satisfy or convince men of its existence, and

its method of operation. The result is that more often we fail to have success with our experiences because of our wrong approach to them. However, on the battle field, the realities of life are stark naked. They are divested of all superfluities and sham. When one is in terrible pain and is about to lose mortal consciousness, perhaps forever in this incarnation, he seeks to consciously contact his loved ones, or he does so without effort, because of his love. He is not imbued with the spirit of curiosity or experimentation. Since he is motivated by such high purpose, he thus invokes the Cosmic laws quite easily.

Numerous cases were recorded during the last war—and confirmed—of the loved ones at home seeing the projection of a son, husband, or sweetheart, just before the moment of transition. The loved one was able to confirm the time and the circumstances which they psychically perceived, by a buddy who returned later, and who had been at the actual scene of the transition. The mind of the loved one at home is constantly attuned with those in the service, even when they are objectively concerned with their temporal affairs and interests, subjectively the memory of the personality of the loved one is foremost in the mind. There is, therefore, a continuous receptive state, a condition of attunement. We may use the analogy of a radio receiver which is continuously attuned to a specific wave length of a transmitter. Whenever, during the twenty-four hours of the day, the transmitter goes on the air, its message will be detected immediately by the attuned receiver.

As for the man in the service, his love for the one he left behind is equally as intense. He does not need to try and frame a mental picture of the loved one, the picture is already seared into his consciousness. Thus the transmitter so to speak, is also tuned to the receiver twenty-four hours a day. It is only necessary for the switch to be thrown, for the current to begin its instantaneous flash through space to impart the intelligence from one to the other.

The switch which establishes this communication between two such persons is an intense emotional stimulus. Such, for example, as the sudden realization that transition is about to occur. The final surge of love of the service man for those who remain, a last

feeling for that which represents to him the most cherished memory and important factor in his life, constitutes this switch. This thought motivated by the efficacy of the inner self and its transcendent love, combined with the perfect attunement, means the loved one at home will most often receive the projection of the personality passing through transition.

Sometimes this will be experienced as a flashing scene in the consciousness, corresponding to the actual surroundings and the incidents causing the transition. At other times, it would be but a sudden shock, like a dull sensation of pain, accompanied by emotional depression, and a distinct impression of the personality of the one passing through transition. At such a time, the person at home will be apt to utter: "Something has happened to Frank. I do not know what, but I feel he no longer lives." In the majority of instances, such an impression will be proven to be correct.

These contacts, however, do not always occur. There are a great number of reasons why. Principally, a great many of the transitions occur so suddenly that there is not even those seconds necessary for the love of the departing one to fashion itself into a thought that can be transmitted. However, then a different series of circumstances and phenomena may exist. The bond between the minds, that is, the mortal relationship, has been discontinued. While both persons still lived they always felt somewhat close, even when they were not actually thinking about each other. This was due to the impressions continually in each other's subjective mind. It is difficult to describe such sensations, but it is equivalent to feeling the presence of another person seated in the room with you, a person to whom you are very close, and between you there exists a great mutual understanding. You do not have to turn around to speak to them, or continuously look at them. There is a quality that you sense which causes you to know that they are present. When one or the other party, so closely attuned, has passed through transition, that particular kind of unity is disrupted. You feel as though something has been severed. It is not a painful sensation, nor is it depressing, except for a brief interval. Consequently, one who experiences this, even though they may not have become aware

of the actual transition, is quite certain that the *missing one* has passed on.

Again, there are the cases of those men in the service who have been reported missing by their commanding officers. They may have been seen in a battle in which there occurred a number of casualties. Afterward, they may not have been found, or only a part of their equipment has been located. The circumstantial evidence points to the fact that they were lost—rather killed in action. The military authorities may so record the incident and report it to the nearest of kin. However, such a mother, wife, or sweetheart, as perhaps you have had occasion to know, will sometimes not accept such evidence. Her refusal is not alone due to a proclivity to believe the loved one still lives. In other words, it is not just a desperate clinging to a futile hope. Actually this loved one still feels this nexus, this invisible cord that has always bound them. They know from this consciousness that their kin still resides on this plane; that he has not passed through transition. All they can say, all they know to themselves is that *he still lives*. Others may attribute their statements to blind hope, and thereafter forget the incident. Years may go by and suddenly the mother, wife, or sweetheart, as the case may be, will experience a vivid projection, in which many details are revealed. This will be a new contact with the loved one, and then they will objectively, as well as psychically, realize that the loved one does still live.

Each day you will find in your newspaper accounts about the return of service men, who for example, were thought to have been lost at sea months ago. The account will also relate how one or more of his loved ones were always "strangely convinced" that he was still alive.—X

Where Should Exercises Be Performed?

A recent communication indicates that a Frater has read or heard that a projection can be performed easier and more effectively at a high altitude, such as on a mountain or any other elevated place than at sea level or at lower altitudes. He asked if this is true and wanted to know if there are places which are more conducive to the successful performance of all experiments having to do with our inner self, and if the student should make

an effort to obtain these proper surroundings before proceeding with exercises and experiments which are a part of our course of study.

Frankly, I do not know whether or not there has ever been any proof of the effect of altitude upon the performance of projection, but speaking in general of the performance of any exercises having to do with mental or psychic development, it seems to me that there is no basis whatsoever for believing that altitude would have any bearing on the outcome of the performance. The reasoning which leads to this opinion or generalization is that the only possible effect that altitude could have upon the human being would be physically. It is well known that an individual with high blood pressure is not as comfortable at higher altitudes as he is at lower ones. There are other conditions where an individual is physically better off at one altitude than another. This is purely a matter of the physical body in that it is better adapted to certain physical conditions than to others. How the effect of air pressure which, after all, is the actual difference between altitudes, can have any bearing upon our psychic or mental qualities or abilities is extremely difficult to conceive. The only possible connection could be this—that the successful performance of any exercise is to be assisted by physical well-being. That is, we do not operate as efficiently when we are below par physically, as when we feel perfectly well and sound. Therefore, it could be generally concluded that the individual who was not at his physical best at a high altitude or at another extreme could not do any type of exercise or exert effort in any manner as efficiently as he could if he were at a more desirable location which would prove more conducive to his physical well-being.

We have commented before in these pages upon the fact that a human being is more or less prone to procrastinate, waiting for a favorable time and place to do something, and it may be that this speculation upon the part of some people is merely to convince themselves that their failure is due to something outside of themselves rather than to their lack of consistent application of effort. It has been proven many times, however, that while we are waiting for favorable places or condi-

tions to do what we have set about to accomplish, we are usually wasting time, and that individual who goes ahead regardless of the conditions and does the best he can even though it might not be perfect, may accomplish more in the long run. This would lead us to conclude that the most proper setting for the practices of exercises such as those contained in our teachings is the setting which we provide ourselves. It is far more important that we provide a mental setting for this work rather than to be too concerned about the physical circumstances. In other words, regardless of the place which we have selected for study or practice of these exercises, or regardless of the conflicting circumstances that exist in and about this place, the individual who approaches the act of study and practice with the proper viewpoint and, with the desire to improve himself, is going to find the place, or at least a significance of the place, regardless of the actual physical conditions.

Many individuals have become discouraged and given up their association with this organization because of these reasons alone. They read the exercises in the early degrees and think that when they have the opportunity to arrange a sanctum or make other arrangements they believe would be conducive to study and practice of these exercises they will perform them, but in the meantime they will just let the matter pass. They go on reading the monographs but they do not have the insight into them that they would have if they had actually gone ahead with the exercises to the best of their ability, and thereby realize, even in a small way, the application of the principles which they are studying. Naturally, when knowledge goes ahead of experience we gradually become lost from the principles which we are following, and not having the personal experience to back up the principles, or any principle which we discover, we fail to find the full significance and importance of the teachings which we are trying to grasp.

I do not think anyone would join this organization merely to obtain factual knowledge. Not that this knowledge would not be interesting, but the purpose in trying to expand one's consciousness to live a fuller and better life in the sense that we usually apply meaning of these words, is to be able to gain

a new outlook upon life through the use of principles which heretofore may have been unknown, or, at least, not recognized insofar as their practical use is concerned. The teachings which are brought out in the early part of our teachings are designed to readjust an individual's thinking to a better and more normal relationship to his environment and to the realization of the use that he can make of his potentialities. Merely telling a person will not make him conscious of a fact, but his entire viewpoint and outlook upon life is changed by directing his activities and efforts in a way which will cause these things to become manifest in his consciousness. It is here that practice is necessary because it is only through practice that experience results. Therefore, since the primary reason of the consideration of the teachings of this organization is to include them in our whole life concept, it is logical that we should not overlook an opportunity to put these principles into effect through the exercises that are outlined, regardless of whether or not the situation seems most ideal for the beginning of this practice. The illustration of learning to play a musical instrument has possibly been used so many times that we fail to remember its full significance, but always bear in mind that as in the case of playing a musical instrument the technique comes primarily through practice, not mere acquisition of knowledge.—A

Sex and Soul Force

We now hear from one of our students and members of the Forum Circle who writes to ask further elucidation of a technical point or phase of our teachings pertaining to reincarnation and evolution. It is surprising to note the many students that are fascinated by the broad, intelligent manner in which reincarnation is presented in our work. Yet such a subject is so wide in scope as to bring forth many arguments and controversies.

Upon close examination of these discussions we generally find that they are not of particular importance to a proper understanding of the laws as a whole but rather pertain to the various side lights and ramifications that are natural to such a tremendous field of thought.

There are many and varied interpretations of reincarnation just as there are many theo-

ries pertaining to it. Out of the East has come the majority of these theories and out of the West has come the largest number of personal and oftentimes false interpretations.

The Rosicrucian understanding and explanation is indeed unique. It is beautiful in its simplicity yet masterful in answering the questions and doubts in the mind of the student. Where else will you find such a great spark of light and hope for the future as in the Rosicrucian theory of reincarnation. The thousands of letters received from our members each year expressing a new joy in life, a real reason for living, bear out our own complete confidence in the teachings of AMORC that have been handed down through many centuries from the world's greatest thinkers and mystics.

Is it not solid comfort to know that transition from this conscious earthly span is merely another milestone in the path to ultimate perfection? Try to recall the feeling of despair that you perhaps experienced before your affiliation with the Order. Through memory, is it not possible to again sense the terrifying emotion connected with not knowing what the future might hold in store, or how fearful you might be when you finally come to the end of this life span?

With your greater knowledge, your clearer understanding, you no longer have such mental stress. Most of you are far too busy experiencing life, gaining all that you can while here on this occasion knowing that such earthly knowledge will help when you incarnate again and continue the growth and expansion of your character and personality.

I have inadvertently diverted, I am sorry. To go back to our Soror's letter, she mentions the fact that all of the novels she has read, that surround the characters with an air of mystery through the use of reincarnation, the incarnate personalities are always of the same sex. In other words, the hero always returns in another life as a male, the heroine as a female. This student asks for proof that this is not the case—remember that Rosicrucianism does not teach that the personality will always be of one sex. In her discussion of this point our Soror suggests that "If the great source of all things in the universe manifests as a dual force, positive and negative, is it not reasonable to suppose that the male and female principle was created out of

this dual force, and that just as this duality of negative and positive continues to exist in all phases of life, so will female remain female (or negative), male remain male (or positive), through all incarnations until perfection is attained."

Now this is a very interesting thought well expressed and worthy of analysis. First, we will agree that the great source of all things in the universe does manifest in duality or rather we should say is a dual force of positive and negative vibrations. The negative, as you will recall, we refer to as spirit essence, is the vibratory force that brings into existence all earthly matter, even the physical body whether it be the female body or the male body.

The positive energy of this source is of the mind, that is, of a higher order than spirit essence. It is the spiritual force as distinguished from the physical. It remains a part of the atmosphere and is the life force taken into the physical body through the function of the lungs. Remember the Rosicrucian ontology "God breathed into the nostrils of man the breath of life and man become a living soul." The fact is, the soul force or spiritual quality is sexless, in the sense that we associate sex here on earth. However, there is some law that makes for sex distinction in animal life. Let us see what this law is. It is known from close observation that the animal body is dual in its sex. In other words, the male body contains a degree of the female element. Frequently, the percentage is unusually high; the sex glands then are such as to bring out feminine characteristics in the male species. Naturally this also works in reverse. Thus, we will find the female with overly strong male characteristics. The ideal will be about 75% male or female and about 25% of the opposite sex. In a male body this percentage will soften the tendency toward a brutal animalistic nature.

Science and the field of eugenics have sought for years to determine the actual cause of the birth of a particular sex. Many theories have been expounded but just as often these theories have been exploded for they fail to stand up under actual test. Perhaps some day man will succeed in his search and will be able to scientifically reproduce animal life in any predetermined sex. So far this is virtually a hit and miss proposition.

However, it is obvious that this greatest of all natural laws follows the rule of attraction and repulsion, the negative element attracting unto itself a particular quantity of the positive male element, the proportion of each determining the sex of the embryo. The ovum or egg which is of a negative polarity is fertilized by the sperm, sometimes called the gene. The result is a fertilized seed containing a potential energy or force that will grow and develop into a reproduction of its kind. The number of positive genes entering into the reproduction process will determine whether or not the embryo is male or female. Note this is purely a physiological process and has nothing to do with the soul force that will eventually animate the infant body.

Insofar as the stories or novels read by our Soror are concerned, these must of necessity contain an air of mystery. At the same time they must be romantic for average reader interest. They are novels, not scientific articles of revelation intended to set forth and explain the facts as discovered by the ancient and, of course, the modern mystics. Imagine how uninteresting the reader of novels would find a book that contained no "love interest." Naturally the author could not have his hero and heroine be of some other sex in a previous incarnation. These novels all tend to deal with the "soul mate" idea.

Insofar as the proof demanded by our Soror is concerned, this is indeed a difficult thing. As in many principles of mystical science the burden of proof must lie with the individual student and investigator. In other words, through his own personal experiences he will find the proof he seeks and demands. Such proofs are intangible; they cannot be transferred by any of the physical means at our command. They cannot be photographed, for instance, neither can they be transferred to the outer consciousness of another. The individual must experience them through his own sincere desire and purity of purpose.

The simple facts as presented in the Rosicrucian teachings are as has already been suggested. The soul force even the soul personality is sexless; it is pure and free from earthly bondage, when separated from the physical body. Cosmic law determines the necessity for reincarnation in any particular body. If for purposes of evolution an earthly span in the female body is required, so it

will be. After all, there are lessons that each requires that can only be experienced in the female form. Likewise, there are lessons that can only be learned by the male. The same is true of the races and religions of mankind. As we have always pointed out, however, the process is ever one of progression, never do we retrogress from the steady journey up the ladder to ultimate perfection.

Like the school child, we may have to do a particular course over again or we may even have to go back to a lower class to brush up on our lessons and experiences, but none the less we are continuing the steady journey which will lead us to complete at-onement with the Cosmic mind.

In our journey we have no free choice in the matter of reincarnation. This matter is entirely in the hands of the Cosmic. Whether or not it be distasteful to be born a male, if we need the lessons of a male, we will so reincarnate. Our actions now and our actions in the past will influence our next life; but we cannot demand a certain environment for the Cosmic will make the arrangements that are necessary and best for us at the time.

Has Palmistry Any Basis?

A Soror of New England addresses this Forum circle for the first time, I believe. She says: "It has been said that no two persons have identical lines on their respective hands. Rosicrucian monographs say that 'memory is the working tool of creation.' Although, of course, the lessons do not say so, I wonder whether the lines on our hands must, therefore, be marks of experience, so to speak.

"Every hand does seem to have a few main lines which are similar. I am not inclined toward superstition, but these facts make me wonder if there was ever any basis for palmistry."

Palmistry is an ancient pseudo-science and a form of divination. Technically it is referred to as *chiromancy*, and at one time was part of the official practises of ancient Rome. Even as late as the year 1475 A. D., the chief elements of palmistry were codified, that is, incorporated into a recognized system of practise and interpretation.

The theory of chiromancy, or palmistry, is the assumption that there is a correlation between the hand and the brain and, therefore,

by means of it individual character can be read. Further, by the same means, it is claimed that the future of the individual can be predicted.

It is often not realized by the "clientele" of the palmists by what means they profess to make their interpretations. It is interesting to disclose the methods of the palmist who has made a pseudo-science of his "profession." The general shape of the hand is the first classification they consider. Next, the flexion-folds (the lines), and then the muscular projections (the mounds) are examined in connection with "the doctrine of signatures and the influence of planets." The left hand is usually preferred for a "reading" since it is less deformed by work, that is, its characteristics are less concealed by callouses or by a roughened texture.

French practitioners of palmistry have placed hands in seven classes. They are: elementary, grand (possibly meaning the hand of an aristocrat not exposed to any abuse), necessary (this probably means an ordinary hand subject to common usage, including some menial labors), the artist, philosopher, psychic, and the mixed.

The outstanding feature is said to be the thumb. The line surrounding the base of the thumb is the *life line*. At least, that is one of the suppositions of the earliest palmists. If the line is without sinuosities (without winding or folds) the line is said to represent happiness. The first phalange of the thumb is said to signify will; the second depicts the extent of the individual's logic. The ball of the thumb is termed the Mount of Venus, and on its features depends, it is said, the individual's success or failure. Next to the line of life, which it joins beneath the index-finger, is *the line of the head*. Above and parallel to it, it is declared, is *the line of fate*, and parallel to it, and toward the heel of the hand, *the line of fortune*. From the origin of the life line to the base of the little finger runs the line of health.

The supremacy of man is greatly dependent upon the *prehensile* characteristic of his hands. Much of man's environment, now mastered by him, would have been insuperable if not for the dexterity of these members. It is the hands which are capable of executing the conceptions of the mind. Otherwise, so far as man is concerned, the world would

never reflect his ideas. The hands have fashioned man's ideas into forms. Next to the head and the heart the hands have been eulogized in liturgies as one of man's greatest gifts. The hands have likewise been thought capable of bestowing blessings and evoking curses. The hands of a craftsman were, particularly in ancient times, thought to be possessed of an inherent theurgical power because of their creative ability. Even, today, as we watch the skillful fingers of a master-craftsman, a worker in ceramics, a sculptor, or a goldsmith, for example, it almost seems as if they possess an independent intelligence instead of merely following the commands of the mind. Is it any wonder, then, that people of low intelligence or superstition in the past believed that there was a definite correlation between the lines of the hand and the brain? It is also a kind of elementary reasoning that the hands of people performing the same kind of work should have common characteristics. Thus, it would be believed that the hands of philosophers should be similar, and those of blacksmiths. Scientifically, there has not, as yet, been discovered any rational facts to support the hypothesis of chiromancy.

A common misconception in connection with the practice of palmistry is that those of an aesthetic nature, i. e. those of an artistic temperament or profession such as musicians, philosophers, painters, should have long slender hands and fingers. Consequently administrative geniuses, or those of excellent business executive ability, would have short thick hands and more or less stubby fingers. You have heard these claims yourself. Look around you. You will find as many artists and writers, successful ones also, with short stubby hands as those with slender ones and visa versa. The late Emperor, Dr. H. Spencer Lewis, although having excellent administrative talent, was artistic in temperament and found his greatest expression in writing and painting yet his hands were thick and his fingers heavy and short.

All humans do have, speaking generally, similar flexion-folds (lines) just as all normal persons have ten fingers. At that point all similarity ends and the variation is as great as there are people. The fact also remains that persons with long life lines have died young, and those with short ones have lived to a venerable age. It might be asked, then,

how is it that some palmists can miraculously delineate the character of the one whose palms they read? This faculty is not due to palmistry but rather to the highly developed sense of character analysis of the individual —and something more. Some of these individuals are psychically sensitive. They feel readily the aura of those persons with whom they come in contact. From the vibrations of the aura they are able to detect the personality, the character of the individual, regardless of his or her objective appearance. They can tell whether the individual is spiritually evolved, kind in disposition, tolerant and sympathetic. Likewise they can determine whether he is cruel, niggardly and bigoted. They are also able to determine whether a person has aesthetic tastes, is worried, in good health, etc.

It would, in all probability, be impossible for them to describe the sensations which they have from the impressions of the aura, but they can, and particularly through experience, define them rightly. The fact that they hold the hand, ostensibly to read the palm, actually provides them with a closer contact with the aura. They undoubtedly could, and would, obtain the same results from placing their fingers upon the forehead of the client, for example. It is perhaps true that some palmists are not aware of the source of the impressions they receive, that is, that enter their consciousness as they look upon the mounds and lines of the client's hands. Therefore, *they actually believe* that they are reading the palms.

It might be said that those who possess a high degree of psychic development and are apt at cryptesthesia, use palm reading, crystal gazing, playing-cards, teacup readings, etc., as mere props. In other words, they are used as a material and dramatic background for their immanent and, often little understood, functions. Further, these props go a long way in impressing the clients.—X

Values in Ancient Beliefs

A Soror has mentioned our frequent reference to knowledge and beliefs of the past and asked the question whether or not it is actually true that knowledge of ages past is more valuable than knowledge which is avail-

able today. It is not to be supposed that merely because knowledge or discoveries are old that they are necessarily the best. It is a self-evident fact that many scientific discoveries and advancements within our own lifetimes are definite improvements over conditions that existed in the past, and, in fact, have brought benefits and contributed to the happiness of the human race as a whole. On the other hand, it can be pointed out that many scientific achievements have been used for the very opposite purpose, but the use of an achievement, whether it be in the field of knowledge or in the field of material accomplishment, cannot be the final means of determining its value. Almost anything which we can conceive can become a blessing or a curse through use.

To return more directly to the question of knowledge, we might ask, "What existed in ancient times that can be of practical benefit to us today?" Time and time again it has been proven that those who have advanced beyond the level of the age or condition in which they lived had been, to a certain extent, persecuted because of the violation of the accepted principles and facts of the time. Unfortunately, it has many times been the religious beliefs of a people or an age that have violently been in disagreement with new ideas and advancement of any kind. There seems to be a certain tendency on the part of human nature in regard to being hesitant in changing their fundamental ideas, beliefs, or practices. In comparatively recent years certain mechanical inventions have been condemned, not because they actually were a moral error but simply because people did not wish to adjust themselves to a new and extremely different situation. History has shown us numerous examples where individuals engaged in research, study, and contemplation have discovered laws and principles which were far beyond those generally accepted at the time. Among the early Greek philosophers there are those who, without the aid of instruments which are accessible today, formulated certain laws and principles which have since been proven. For example, the atomic theory was reasonably well advanced in these early times, but it is actually only within the last hundred years that this theory has again been brought to light and established on a more firm scientific basis.

Many social ideas have not been improved upon in centuries. Someone has said that all philosophy since the time of Plato has been merely footnotes upon his writings. In other words, we have not been able to achieve anything outstandingly new and different in regard to social philosophy and the ideas presented by Plato and his contemporaries. For almost two thousand years we have had the example of the ideal system of ethics and morality in the religious concept given us by Christ which has never been improved upon in theory and which still is far from existing in actual practice. Manuscripts from before the time of Christ hold to Mankind's lofty ideas of Man's relationship with Man and God as well as logical theories to account for certain physical phenomena. Many of these have not been even approached insofar as practical thinking upon the part of Man is concerned. Some of this is due to the fact that the knowledge actually was suppressed and that in view of the social and religious concepts of the time, a serious consideration of the principles presented were not allowed to be expressed as useful experience by the majority of the people. Consequently, we live in what we consider to be a more enlightened age where we are able to go back through the centuries and pick out those ideals, principles, and teachings which prove an inspiration and a foundation upon which we can build with our more complete ideas and facilities.

This is even more true in the field of mysticism. The age of the earth or of mind development can have little or no bearing upon the ability of the individual to attune himself properly with his Creator. Those individuals who have, through proper living and devotion, developed a close contact with God have been able to carry messages to humanity that will probably never be duplicated insofar as a point of perfection is concerned. With the growing concept of a mechanistic universe and the fact that the physical achievements of science have caused Man to live more and more in an objective world, we have been prone to overlook the direct knowledge expressed by those who have so lived so that they might attain it. Therefore, it is not true to make the final statement that merely because an idea or an accomplishment is old in terms of years or in terms of man's

civilization that it is better, but it is true to say that we owe a vast debt to the past, and furthermore, that we should have the intelligence to pick out of the past those things which we know contain value, and with a much broader viewpoint apply this knowledge and these principles to the modern circumstances and conditions in which we live.

The Rosicrucian teachings have tried to perpetuate this idea and to draw upon that which is good and worthwhile to humanity, regardless of its source, insofar as time or personality is concerned. We do not shut our eyes to the circumstances of today and realize that knowledge available today is important to our living, but we do recognize that there have been times when individuals have seen the light of knowledge and truth far beyond the ability of most men to see it in any age, and that it is a part of our individual obligation to God and to all civilization to draw upon the source of knowledge.—A

Strange Influences

A frater from Arizona now addresses this Forum. He says, "I hold some mining claims in a wild area of this state. There are some psychic conditions which exist in these mountains which have me greatly perplexed. In a certain canyon, there are adverse vibrations which almost overpower me bodily and mentally. It is hard to work the claims in this region, for at times one feels as though he is being crushed in a vice. This is not due to any of the usual physical conditions, such as the altitude or any abnormal physical condition of myself. Often while working there, I have felt as though unseen eyes are constantly watching me. As strange as it may seem, there are some sections where it is almost impossible to enter, and yet there are no material obstructions. It would seem as though invisible barriers were erected. I have succeeded in entering only with the greatest difficulty—mental and physical discomfort. At times the canyon is lighted with an eerie, greenish-blue light which does not cast any shadows. Another frater, who has accompanied me into this region, says that the intensity of the vibrations is in a line from South to North. Neither of us is the imaginative type. Could these conditions be caused by invisible human beings?"

We know, as Rosicrucians, that projection, or bilocation, as it is called in psychical research, is possible. Projection consists of the projection of the human consciousness and personality through time and space, and beyond the psychic body. It is also possible, under certain conditions, as we know from our monographs, for other humans to perceive psychically the projected psychic body or consciousness of another. Also, at other times, the psychic body actually cannot be discerned visually, but it may be sensed. We may feel the presence of another. A common experience of this is to feel as though some one is gazing upon us. This often causes us, when we are relaxed and resting, for example, to raise our heads or to turn about and look behind us, because we feel conscious of another presence. Many of the epiphany related in sacred literature, and which were thought to be bodily manifestations of the Deity, undoubtedly were but an awareness of a psychic projection of a human. Being ignorant of the true nature of the phenomenon, those who experienced it believed it a manifestation of God.

Such psychic projections, of course, need the Cosmic realm for their manifestation. Consequently, the Cosmic would not be an accessory to anything which could be construed as malicious or nefarious. Therefore, the psychic projections are always accompanied by the most sublime sensations of *harmony* and *peace*. The person first experiencing them may be objectively alarmed because of the strangeness. After a few seconds, the peacefulness reigns supreme, and the stimulus of his psychic consciousness removes all fear.

The point we wish to make in all of the foregoing is that individuals are not permitted, through the exercise of their psychic functions, to use the projection of their consciousness to terrify others. Consequently, we have reason to believe, the circumstances which the frater relates having occurred in the canyon, are not due to the psychic but rather to *physical properties*.

The nature of man is a mass of energies and forces, such as the atomic and chemical properties of his bones, flesh, organs, and blood, the electromagnetic properties of his cells and the afferent and efferent flow of currents along his nerves. He likewise exists

in a sea of energies, some of which have a corporeal manifestation, which he calls matter. Others are more intangible, such as light and heat. Still others affect him, but he doesn't realize it.

One of the great mysteries still unfathomed is the exact nature of gravity, which affects us all and material things about us. The law of gravity, known as the *universal law of gravity*, was first given us by Sir Isaac Newton. According to this law, every material thing in the universe attracts and is attracted by every other material thing. "When we lay two books near each other on the table, each pulls the other; but the force is so tiny that nobody notices it." The gravitational attraction between objects is proportional to their mass, and the inverse square of the distance between them. Though the true nature of gravity has not yet been fathomed, we so commonly experience it that we are not confused by it.

There are vital radiations of energy to which we are often and sometimes harmfully exposed. Commonly, these are the radiations of the so-called *radioactive* minerals. A radioactive substance is one that spontaneously emits alpha and beta rays. This means that they emit waves of energy of different penetrating powers. The theory of radioactivity is that atoms of certain substances are undergoing a process of spontaneous disintegration and are forming new atoms which are distinct, in physical and chemical properties, from their parents. The radiations serve as a measure of their disintegration. One of the miraculous things about these radioactive substances is the tremendous amount of energy set free during their process of disintegration, and their great penetrating power. Such radioactive substances are, for example, radium, uranium, ionium, etc. Human cells, that is, cells of living tissue, when exposed to these intense radiations, which, ordinarily are, invisible to the naked eye, can be severely injured or completely destroyed. These radiations under direct control have been used, with varying degrees of success, for the cure of certain diseases. At all times, however, they must be used with the greatest caution.

Large deposits of such radioactive ore emit such tremendous bombardments of their rays that they sometimes interfere with the transmission and interception of hertzian, or radio

waves. At Rosicrucian Park, in our Planetarium (with the display of other instruments for demonstrating astronomical and terrestrial phenomena), we have what is known as a *Cosmic Ray Coincidence Counter*. It was especially elaborated upon in our physics laboratory. It detects the Cosmic Ray bursts, and is used to demonstrate them. It will likewise detect all deposits of radioactive substances within a limited range of the instrument. When, for example, a few grams of radium salts in a vial, carefully wrapped around with several folds of thick lead, are placed within the field of detection of the instrument, the energy of the radioactive substance, when amplified by instrument, emits sounds like the rapid firing of a machine gun. This reveals the penetrating power of the rays.

This radioactive energy may also have a very definite effect upon gravity, and this question is now being investigated by science. There are many indications that this is so. For example, there are two places on the Pacific Coast, known as *mystery areas*. One is in Oregon, which I have visited. The other is a few miles from San Jose. When one walks into this limited area, a few feet in diameter, his sense of balance is disturbed. One is compelled to lean at a considerable angle to maintain balance. The leaning is in no way uncomfortable. In fact, to stand what is ordinarily erect would be. Even a plumb-line and all objects in the area are equally out of balance, insofar as their relation to ordinary gravitation pull is concerned.

In the Oregon area, on the premises are the remains of a wooden shack, which once covered the shaft of a mine. The ore was smelted there as well. The discarded residue was cast back down the abandoned shaft, and in that particular ore, there must have been a very high degree of radioactive substance. So intense is the concentrated radiation, that it apparently affects the earth's gravitation in that limited field. Of further interest, is the effect physiologically and emotionally upon persons standing there. It causes one to first feel very tense, then depressed. Further, one experiences the sensation of pushing against some invisible pressure. There is also a tendency toward nausea.

Such radioactive energies often conflict with the rays of certain strata of the earth,

and cause areas sometimes only a few feet square, other times many yards in diameter, where no vegetation will grow, not even the most rugged weeds. Furthermore, in such areas, no living things, insects or birds, will remain because their nervous systems are affected by the strange magnetic disturbances. One such place is located near High Point, North Carolina, and is known as "Mystery Circle." We have published a picture of it in our *Pronunziamento* No. XIV, which goes to the members with *Mandamus* Number Six.

It is likewise believed that the ability of birds—pigeons, for example—to retrace their course at great heights from the earth, even in foggy weather, and at great distances, is due to their sensing the paths of these earth rays, following them, just as airplanes are guided by radio beams.

In all probability, the canyon in which our frater has had this strange experience, contains a large deposit of degenerating radioactive substances. These energies have affected the gravitation in the area, and caused a peculiar magnetic condition. The sensitive sympathetic nervous system of the human detects these vibrations and as the sympathetic nervous system controls those glands which regulate our emotions, would likewise cause uneasiness, restlessness, and depression, as well as certain physical discomfort to one who remains long in the region. A Cosmic Ray, or radioactive mineral detection instrument brought into the canyon would soon verify the physical cause of the phenomenon. In various parts of the west, in fact, throughout the world, Indians and aborigines refer to certain mountains, canyons, and areas as being under the influence of ghosts and devils. The conditions which are described by them are very obviously due to the same sort of phenomena which the frater has experienced in the canyon in Arizona.—X

The Subjective and the Objective

So many terms used in connection with our teachings are used so frequently that unless a complete understanding of the meanings implied by the terminology is well established in the individual's mind the words begin to lose their full importance. The very foundations of our teachings rest upon a dualistic concept, that is, of body and soul,

or in broader terms, material and immaterial. The mental aspects of these two states are referred to as the objective and subjective minds. While one degree of the organization's teachings is devoted almost entirely to the attributes of these two phases of mind it is very important that we constantly analyze our understanding of these manifestations in order to be able to appreciate the scope of each, and furthermore, to know the potentialities of these two manifestations of our mental life.

Ordinarily, we relate the objective mind to the physical senses. What we are able to perceive through our physical sense organs, such as the eye and the ear together with the organs of smell, taste, and touch, we assemble in our minds as a total of information that has reached us through these paths, and the sum total of consciousness which is the result of all that we have gained through these physical senses constitutes the content of the objective mind. If the objective mind was exclusively limited only to that which was gained through the physical sense it would simply be a mass of impressions like the impressions that a motion picture projector throws upon the screen. The motion picture screen might represent the objective mind if there was no other attribute of the mind. In this sense we see that the screen is unaware of the picture that is projected upon it. Neither is it able to take a series of pictures and put them together. In other words, a screen is merely a place where one succeeding picture after another appears with no relationship upon the screen itself as to the fact that there even existed a series of pictures rather than one individual one. If the objective mind had no other abilities than the ability to receive the impressions that come through the physical senses it would be similar to the motion picture screen. The objective mind is only a part of the total mental function. Therefore, with the abilities of reason and judgment our minds are able to call in other functions beside the mere reception of impressions from the outside, and to coordinate and make these impressions have a related sense not only with each other but with our total mental states as a whole. These abilities come from the subjective mind.

The subjective mind is distinguished from the objective in that since we are constantly

aware of the impressions received from the outside, we do our thinking, apparently, in that objective mind, and the qualities or phases of our thinking which are brought from the subjective and used only in connection with that which we objectively perceive in the ordinary course of events, seem to be merely secondary contributing factors. Therefore, we are not aware of the subjective factors in the sense that we are objectively aware. The subjective mind is literally the mind of the soul. It carries within it the very potentialities of life. It directs the involuntary actions of the body, it causes the heart to beat, the lungs to breathe, the food to digest, and in fact, the various steps that are necessary to the maintenance of physical life. It also is a storehouse in that it has the attribute of perfect memory and a relationship with the mind of God of which it is a part, and therefore, is a source of perfect knowledge and information. Within it also lies the ability of perfect reasoning. Its reasoning, we are told, is deductive in that it accepts suggestions brought to it from its own source and from the objective mind and releases back into our objective consciousness the results of its workings.

In this brief resumé of the general functions of the objective and subjective minds we see how obvious it is that one is dependent upon the other. In the final analysis we see the dual working of an elaborate set of mental states, and whereas we divide these mental conditions into the two phases in which we ordinarily apply the terms objective and subjective; we see that they are but two manifestations of the same thing and that we could not live a life in an environment with which we are familiar with only one or the other functioning properly. It is with reason and judgment that we call into operation the full functioning of all mental abilities that we can rally, to work upon a condition or problem. We are constantly called upon to make judgments. We might define judgment in an informal manner as being merely a final decision which we make mentally after using all the forces of our consciousness as best we can.

If we say, for example, that last Sunday was a beautiful day we are rendering a judgment based upon knowledge and experience. In such a judgment the content of the mental

states is considered as the subject which makes the judgment, and last Sunday is the object of the judgment. In this sense we are confining the meaning of subject and object to the self and to the things that lie outside the self respectively, which is an illustration of how much credit we give to the functioning of the mind as a whole in attempting to break it down in its two different parts. All judgments indicate that the self, that is, the subject of the judgment, is giving certain experiences. If I say I am looking forward to a trip next week, the trip is the object and I am the subject of this judgment, and it means that I have come to the conclusion that the trip will be interesting or probably pleasant, and therefore, I anticipate the actual participation in what the trip will bring about.

These simple illustrations show that we are constantly involving in a series of judgments everything we will do in which we are considering our relationship to the external world to the purely objective world, and we are attempting to form a judgment within our own being based upon what we believe to be our decision. The complications that enter this decision reflect the total knowledge and experience that have been ours throughout our lives, and the more important the judgment to the course of our lives the more effort we will bring to bear in causing our final judgment to be consistent with our aims and purposes in life. As a result of calling in more factors to influence the final form of the judgment we make a judgment more complicated and difficult to decide upon as it affects more and more our experiences and relationship with others. Furthermore, there are judgments in which we have to confine the whole process of judgment to the self. Two individuals may be eating two nearly identical apples picked from the same tree at the same time. One would say that the apple is sweet. The other states that the apple is sour. They may even be eating two halves of the identical apple. Now if we were observing these two judgments it would be perfectly natural for us to conclude that the judgment of neither was perfect. In other words, we could not conceive of two parts of the same piece of fruit being both sour and sweet, and yet, two honest judgments were given. What we are actually doing in a case of this kind is basing our judgment upon a case of sensa-

tion rather than the thing itself, and sensations are relative, depending upon various circumstances that go to affect the physical being of the subject as a whole. If I walked into a room which was at a temperature of seventy degrees and I had just come out of a large refrigerator room, I would say that the seventy degree temperature room felt warm, but if you had come in from the outside on an extremely hot day when the temperature was over a hundred, you would say the room felt cool. In other words, the subject of our judgments was in both cases the room heated to a temperature of seventy degrees, but to me the room was warm, to you it was cool. We see here how important it is that every judgment which we make is based upon not only our knowledge of the fact that a room heated to this temperature is considered a normal amount of heat for such a room, but our judgment is affected not only by knowledge of facts, but by immediate or past experience. This clearly indicates how often it is that we make errors in judgment. We are honest in judging the temperature of the room depending upon our feelings, and many human beings are honest in making judgments having to do with ethical or moral standards of actions of other people, but their judgment is just as apt to err as is our judgment of the comfortableness of the temperature of a room.

Any judgment which is based upon the content of experience is limited and modified by that experience. In fact, all judgments are going to have to be finally determined by the question of what has preceded in our immediate environment, and in fact, in our whole life, upon which the judgment at the moment is made. Feelings, then, are an important factor in influencing our judgment. Even by our feelings we define our concepts and even our own words. That is why two individuals arguing upon purely subjective subjects, or arguing, let us say, on the subject of religion or politics, can be in disagreement and continue to argue without arriving at any common point of agreement because neither one is giving any credence to the terminology and concepts of the other. Each has arrived at his judgment of what is the correct consideration of the matter based upon his own feelings and experience, and consequently, neither is able to consider the judgment, or

rather the information and experience of the other, sufficiently to make his own judgment entirely unbiased. In fact, I believe we can go so far as to note that judgment is even unbiased because a judgment is not exclusively the combination of sense impressions, but rather the way the sense impressions are put together in our own consciousness and includes, as I have already pointed out, the working of the entire mind in a combination of circumstances. The individual best fitted to his environment is the one who realizes that his full mental abilities must be used to best cope with the outward situation and he will direct every possible effort toward developing all of the potentialities of his mind in order that when judgments must be made that have an important bearing upon his life or the life of someone else, it will be made as broad as it is possible, based upon his own mental concept, which is also broad. Therefore, the individual who lives entirely in his objective consciousness, who makes no attempt to develop the potentialities of the subjective, is living a one-sided life, and surely his judgments are not as dependable or as accurate as one who gives sincere application to developing all his mental abilities.—A

Forty and Mysticism

A soror, active in a chapter of AMORC in Florida, brings to this Forum a topic in which the chapter membership is interested. She asks: "Why does man come into the material world after a sojourn on the Cosmic plane, and, as an average, make no attempt to contact mystical or metaphysical organizations, or become informed on these subjects, until past the prime of life?"

Let us first answer by saying, man is a complex entity. Man has two natures or aspects of his being. Both, of course, are the result of Cosmic law. There is the body, with its numerous systems, such as the circulatory, digestive, nervous, etc. These are dependent upon the Vital Life Force of Nous. The atomic structure of the body, the chemical, material mass is an effect of spirit energy, upon which all matter depends for its existence. In addition to the material aspect of man's being, there are those qualities delineated as *psychic* or *spiritual*. These consist in a general sense of the realization of

self by the individual and his moral discernment, which is frequently designated as *conscience*.

The urges of the body must necessarily be intense in youth. The body has ends to serve, biologically, which can only occur within a given number of years. The natural process of living destroys cells, breaks down cell life and tissue hourly. These must be continually replaced through the process of metabolism. Growth, by which physical maturity is reached and the body is able to fulfill its biological functions, requires assimilation. This means a taking into the body of materials, in excess of what it discards. To do this, every appetite and every desire of the body is stimulated, and the physical interests *must predominate*, from a natural point of view. This does not mean that the young man or boy or girl must be animal entirely, and excessively sensuous. It does mean, however, that his psychic faculties will be subordinated during this interval. It means that the young person will be more inclined by instinct toward material things.

There is still another factor for us to realize. We could not understand or have creative ideas of our own without first gathering external experiences. We think in terms of things which we know. If, for example, a man were born without any one of his five peripheral senses — seeing, hearing, feeling, tasting, and smelling — he would never be able to think. Ideas arise from sensations. Each sensation which we receive is identified by the mind, given a meaning, and these sensations and meanings are gathered from early childhood. When we are normally intelligent and observant, we have many sensations from the impressions of empirical things around us, and we build up a stock of mental material by which we can think. A person not observant has little experience. His thinking is fallow, and his life, therefore, empty.

Our objective minds are like a blank tablet at birth. Impressions must be registered upon them. The early years of our life are *the years of experience*. The objective world during these early years is a great mystery. Nearly every sensation, the result of impressions received through our senses, is thrilling to us. These sensations are new, unusual, fascinating. Greater pleasure is found by the young person, as is natural, in sensation, than

in reflection or meditation. Further, what has the young man or woman to reflect upon until he has acquired experiences?—very little. For a very young person to look back is to look into a void, but to look ahead at all of the strange and unusual things which challenge his inquiry, is to find excitement and adventure. The objective senses are particularly alert during these early years, and the brain cells are especially responsive to empirical impressions, as we all well know. Nature planned it thus. Youth is the age for the *collection* of impressions and not for their *classification*.

Eventually a maturity of the body is reached, from a physiological standpoint, and the biological functions and purposes of the physical existence are being fulfilled. By that time, many lessons have been learned. Perhaps the futility and uselessness of some of the experiences which we have acquired is realized. The appeal of the external world is not lessened altogether, but we find judgment exerting itself. The reason has now something to draw upon. Consequently it tempers the tastes, and discrimination develops. There is more *reflection* and analyzing. In a normal person, a state of balance between introversion and extroversion takes place. The individual begins to find pleasure in the internal operations of his mind, in, for instance, *meditation* and *thinking*. He then becomes more intimate with self. Consciousness, in other words, is poised between the world within and the world without.

The feelings and impulses of intuition, the values of virtue, and conscience, become mysteries as inviting, as alluring as once were the sensuous things of the world. In fact, the individual is able to find in the appeals of the self that which is less transcendent and more satisfying. He does not discard his empirical or worldly knowledge—not at all. In fact, he interprets the impressions of self in the light of the things of the world. He begins to desire to serve mankind in some way, not necessarily in a spiritual capacity, but in a creative, productive way. He uses his worldly knowledge and experience to accomplish this. He wants to express his comprehension of God or of the universe, or of being, and to do this he uses, analyzes and frames his ideas in the terms of those worldly experiences,

which were built up in the early years of his life.

It is during this period in the life of a normal individual, if he has been permitted by environment to develop as a human should, that he seeks mystical or metaphysical movements, or rather that which they represent. He now turns to sources that satisfy these new inclinations, just as once he sought that which only satisfies the somatic appetites. Our statistics disclose that the average age of the Rosicrucian member is 44; average age of males 43 and the average age of females 45. We might say that this is the average age of the maturity of mind, that is, the tempering of the physical self with reason and with the psychic influence of the inner self. Actually the proper age for the flowering of the psychic self of man should be between 35 and 37 years.

Where the parents are Rosicrucians, the psychic perception or qualities of the spiritual self dominates the young person earlier in life. This is because the child or youth, is encouraged to resort to self, to reflect upon his inner nature sooner. If children, therefore, were not permitted to give themselves over entirely to their objective natures, we would find the age of inclination toward mysticism about 30 years, with the exception of some, five to ten years later or earlier.

Let us not forget, however, that it is nature's plan that the body be considered first, for it is the temple which must house the soul. To attempt to make an ascetic out of a child is to cause neuropsychosis, and abnormalities of mind and body. Let us admonish you to keep alive the psychic attributes of the child and young person, but also expect them to be more inclined toward material and physical interests, than spiritual or Cosmic ones. The child should be a healthy, normal young animal, with a budding inner consciousness. Do not decide to make a disembodied soul out of him.—X

Heaven and Hell

Fellow members of the Forum Circle, it sometimes appears that regardless of how often a subject or point is discussed here, there are some who fail to grasp the import of our explanations. There are some subjects that are brought before this Circle time and

time again. Either our explanations are incomplete, our readers overlook our statements, or certain questions are ever popular with the new student.

It would almost be impossible to state the number of times we have commented upon the question of heaven and hell. Yet we find in our current correspondence five or six communications requesting further elucidation. Typical of such comments is this, "I learned in the monographs that soul is one, not individual. Considering this in the light of my previous training that the soul of those who are good goes to heaven and the soul of those who are wicked, goes to hell, I am confused. How can this separation take place?"

We hope it will not be necessary to bring up this subject again, for to the majority of you assembled here it is old and worn thin with usage. In a few brief remarks we would like to say that this question of heaven and hell causes more doubt and fear in the young mind than any other single doctrine taught today. It seems to be the "bogy-man of Christianity in its modern presentation." As children, how often have we heard the admonishment "Be a good child or you will go to hell when you die." This is like telling a youngster to behave or you will call the policeman. Unfortunately, this method of fear psychology makes a lasting impression. It makes for doubt, superstition and fear of an unknown future.

The Rosicrucian understanding and explanation rectifies this error of reasoning. With it there is no longer doubt as to "what occurs after death." It is truly pitiful to see an individual approaching the great beyond who has not yet attained any degree of understanding or, in other words, has no philosophy of life, hence none of transition. The fear that surrounds such a person is truly terrible to witness. You who have confidence and knowledge may wonder why others have this fear. It is simple to realize for, after all, it is only something that we do not understand that we fear. We are afraid of what we think might happen. We cannot prepare ourselves without actual knowledge of the great beyond.

We are asked by the clergy, "When the great judgment day comes, will you be ready?" Frankly, isn't that a most alarming thought to place in the mind of an individual

whether a child or adult? It suggests all manner of dire consequences for life's errors. What good such a method can do one in life we cannot comprehend. Certainly one cannot attain the things or learn the lessons or have the experiences intended for him while constantly plagued with fear of being purged by fire after transition.

Answering our Forum question, we must again stress the fact that there is no separation of the soul force from its source either during or after transition. There is one universal soul. Each individual has personality, an attribute of soul. This personality is revealed by the character of the individual. Heaven or hell is experienced by the individual through the "voice of conscience." In other words, the inner conscience speaks from within and tells us of our sins. If we do a wrong to a fellow creature, we suffer the pangs of conscience until this wrong is made right. If we are of such a low state of development as to be calloused and brutal, with no concern whatsoever, we will, sometime in this life or another, suffer to the same degree and in a like manner, thus "balancing the ledger," as it were. It is in this manner that the character evolves, the personality grows, and we eventually attain a degree of compassion, feeling, and understanding for our fellow beings.

Our heaven is the pleasures and benefits we enjoy here on earth and in the hereafter; our hell, the suffering, the misgivings, the mental agony and fear of the consequences of our trespasses against others. There is no other "Hell," no other "Heaven," only that which we ourselves create in the complicated process of living.

Seeing Past Incarnations of Others

A frater from Eastern Canada arises to ask this question of our Forum: "Is it possible to see someone else's previous incarnation? To me it seems possible because I have experienced what I accept to be the past incarnations of others, upon two different occasions. My first experience was in the year, 1934, while eating dinner in a restaurant. My young lady companion sat opposite me. Suddenly I could see her as a baby girl, about one year and a half old. I smiled, so naturally my friend inquired what I was smiling about."

Our own past incarnations are not always objectively visible to us when we experience them. Most frequently, the past incarnations appear to us subjectively. When practicing the exercises deliberately for this purpose, we sometimes seem to enter a state of reflection or musing, which appears dreamlike. While in this subjective state, in what actually may be just a matter of seconds, we see ourselves in the surroundings of another place for a time. Actually the appearance of ourselves in a past incarnation may be entirely unlike our present physique or features—even of a different sex. So different may be the past appearance that if another were to see us, they would not even recognize the two persons—the past and the present—as being the same one. No matter how unlike in appearance, we always recognize, rather I should say, sense ourselves.

Further, at the time of the experience, it does not occur to us as strange or unusual that the figure in the past incarnation should be so unlike us today. Our perplexity occurs only after we return to our normal or objective state and make the comparison between the two personalities. There is a reason for this. When we experience our past incarnations, our consciousness is then existing in memory, and the *memory is the present*, and not our actual physical selves. When we actually lived in the time of the past incarnation, we did not then think ourselves strange or different, but quite natural. Consequently when our consciousness goes back into the Cosmic memory and recalls the past personality, it is like reliving it, and thus we are not strange to ourselves.

When we are having one of these subjective experiences of past incarnations, a visitor in the room, or a member of the family who may be present with us, may think that we are just day-dreaming, or perhaps just taking a nap. There are no physical signs of this subjective experience which we are undergoing.

However, there are times when there is a fleeting, *objective* transformation to past incarnations. The result often is a kind of tropism, that is, an involuntary turning into the past personality. We may not even have been attempting any such exercise, and only if we were looking into a mirror would we observe this metamorphosis occur. There are

certain very peculiar sensations which precede this change of personality, which we objectively experience at times. First, the blood seems to drain from the face, the face seems extremely cold and numb, and the facial muscles become tense. This may be accompanied by tension in the region of the solar plexus, followed by a feeling of intense excitement. The numbness seems to depart from the face, and the flesh gradually increases in temperature. With this, there is a sensation of *the features actually changing*. It is difficult to describe, but it is as though some invisible force was gently rearranging the eyes, nose, mouth, in fact, molding the contours of the face.

To the person not knowing what is occurring, these sensations may be quite alarming. He may think he has suddenly become ill. I recall my own first experience. I immediately went to a mirror, which was obviously a natural reaction. My facial features were blurred. My eyes were wide open and the mirror adequately illuminated, and I was not sleepy, nor had I been. I blinked my eyes, but the features became no more distinct. Then I felt the chill and numbness of my face gradually diminishing, the blur, which was a kind of cloudy haze, seemed to dissolve from my face. I then was looking for perhaps fifteen or twenty seconds directly into a reflection that was actually another personality—but I also had the realization that it was me. It is a strange, exciting, but gratifying experience.

At other times, under like conditions, I have seen a succession of fleeting faces, when looking into a mirror, the transformation being so rapid that some would not be distinct to me. This phenomenon would be accompanied by equally vacillating emotions. It would be as if I were sensing emotions corresponding to each of the changing personalities. The experience would then cease as rapidly as it began. I have brought these objective experiences of changing personalities on in different ways. First, during my sanctum periods, when I intentionally sought to do so, by practicing certain mystical exercises. Second, by gradually putting myself into a psychic state of attunement by discussing these principles at length with others.

On one or two occasions, the transformation would have actually occurred before I

realized it, and another person present would call my attention to the facial changes, namely, showing that they were aware of something occurring. To those who do not understand the natural law and the Cosmic principles underlying this phenomenon, the metamorphosis is quite alarming. Consequently, in conclusion, *it is possible* to see the past personalities of others at times. It is not advisable to try and interpret their meaning for others. The one who is experiencing intimately *his own past incarnations* will recollect at the time more of the incidents connected with the personalities, than you could hope to know by looking at the transformations.

—X

Be It the Will of the Cosmic

Our good friend and Frater, William Ray, now rises with a suggestion for our consideration. He points out the fact that our late Emperor, Dr. H. Spencer Lewis, always stressed the importance of ending our prayers and petitions with the phrase, "If it be the will of the Cosmic, it is done." Our Frater feels that we have not sufficiently emphasized the importance of this statement. Perhaps he is correct. However, we find that in practically all of our monographs, letters, articles, and discourses, we have tried to impress the student with this idea. We have stated over and over again that man cannot demand anything of the Cosmic as his rightful heritage. This is like saying, "The world owes me a living, so I won't work for, or contribute anything to society." This is definitely wrong. If we would reap, we must sow. It is man's duty to himself and the community in which he lives to contribute to the welfare of others and offer something to society thereby establishing his right to enjoy communal intercourse.

Petitioning the Cosmic is much the same. We should analyze our problem or desire first and determine whether or not we are deserving, whether or not we are in real need, and if that which we desire is beneficial and right for us. After a very critical analysis, if our wish still seems reasonable and free of personal, selfish desire, then we may, in all sincerity, petition the Cosmic for aid. We should not demand or attempt to force anything in our petition, but always express the

thought, "If it be the will of the Cosmic." In this way we are not attempting to interfere in any way with the Cosmic plan or scheme of things. After all is said and done, the Cosmic knows better than we what we should do and what is best for our own progress and welfare. All too often we err in our reasoning especially when it is dulled by earthly desire and the wish to gratify the hunger of the physical senses. However, as Frater Ray suggests, we guard ourselves and, in fact, we are guided aright even if our creative mental effort is in error by qualifying our wish with the suggestion that it only come to pass or manifest if the Cosmic so wills it. It is suggested further by our Frater that we point out the importance, the nobility of this phrase. How easy it could be to misuse it, and overuse it, to a point where it becomes trite, commonplace, even desecrated. This must, naturally, be avoided. The thought or spoken word "Be it the will of the Cosmic" or another version "The will of God and the Masters" should be expressed in all solemnity with full and complete respect for the Masters and the Deity. As a matter of fact, even our petitions should be approached with the same attitude. Humbleness and humility before the Cosmic Masters is most important to success in the practice of mystical and psychic principles. If you cannot approach the Cosmic with awe and an humble attitude your desire is certainly one of little importance in the Cosmic plan. All too often we try to lean upon the Masters for help in our simple daily physical ordeals, most any of which can be solved through the material means at hand. Remember, then, your problem must truly be worthy of Cosmic consideration, and always complete your request with "Be it the will of the Cosmic" or some similar thought of equal value and import.

Cosmic Ethics

A soror in Southern California, addressing our Forum, says: "This is the first time I have come before the Forum with a question. Is it right in the eyes of the Cosmic to seek to obtain a result which you consider of benefit to the majority of people concerned, by subterfuge, when it is impossible to get the result you want by honest and open methods at the time you feel it necessary?"

For example, many of the regulations now being made by our leaders, for the purpose of changing our present system of free enterprise to one of a socialistic nature. I would not use subterfuge in my own business, but I notice most people approve of the present methods used by our leaders because they believe it will bring about a change beneficial to the majority of the people."

This intelligent question brings *principle* and *expediency* into conflict. It is likewise a question of ethics. The problem of ethics is the nature of *right* and *wrong*. There is no universal right, that is, a right which all men have always at all times accepted. What is right is and has been mostly made relevant to the experiences of the individual and his intelligence, by which he judges circumstances. There are two kinds of rights which people among themselves recognize. First, those they have arbitrarily agreed upon and legislated as their governing rules. Thus, to violate something which is legally recognized as the law is ethically wrong, even though the individual may have no compunction about disregarding it. Then there is the right conduct to which the individual personally subscribes, whether the community recognizes it or not. This latter right is deeply rooted in his moral sense, and in what he interprets as the *good*. These latter rights, we might say, are determined by individual *conscience*.

If we are permitted by our environment and training to become sensitive to the dictates of self, we gradually develop compassion and a love of our fellowman. This consists in conceding other men the same state of mind as we desire for ourselves. In other words, we *sympathetically* feel for another all of the injuries which would hurt us, whether physical or mental. Our conscience, therefore, as a subjective standard which we have perhaps unconsciously developed, will not permit us to participate in, or countenance, any activity which would impose upon others what we ourselves would not want to endure. All conduct, therefore, which conforms to conscience, we designate as right, whether it is expressed by others or not.

Immediately in this, we can see two kinds of rights brought into conflict with each other, namely, the rights of *principle*, those of rule and law, and the right of *expediency* or conscience. Certainly the rights of con-

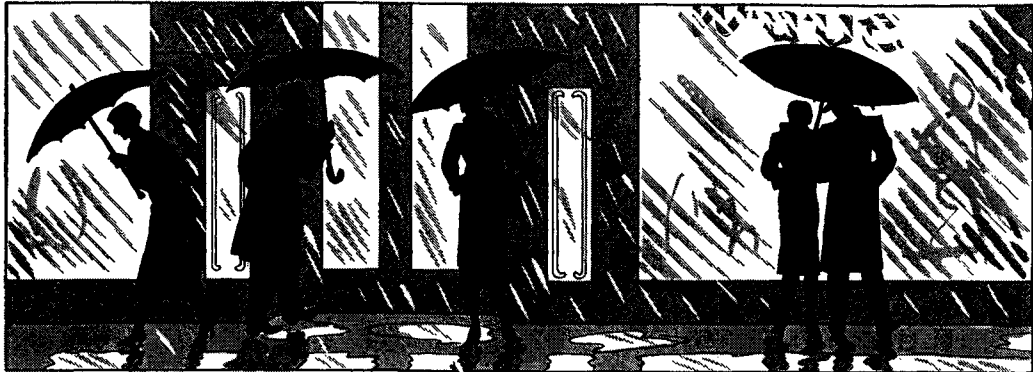
science are expedient because from the individual's personal point of view, they serve a most practical end. The fact of the matter is that when a right deviates too far from the right of conscience, no matter how well enacted it is as law, people will violate it. Such enacted rights should then be discarded and new ones legislated, which will conform to the mass conscience.

It so happens, therefore, that frequently people resort to subterfuge and direct violation of expressed opinion, or the right of law to perform acts which serve the right of their conscience. If it is a right of conscience they are serving, they will in all probability be performing an unselfish act, rendering a service to others and doing no injury other than violating the expressed right or the law. When we serve conscience, if we are normal human beings, we are likewise *serving the Cosmic*, and it is proper.

There are, however, obvious dangers in such a practice. First, there are various levels of personal development, of the evolution of the personality. Actually, the dictates of conscience of different peoples could conflict, even though all their motives might be Cosmically inspired. The variation in interpretation and the personal developments could account for this. Further, if each individual were permitted to act according to the right of conscience as he understands it, some would take advantage of this freedom to indirectly do great harm to others, claiming that conscience guided them. Consequently, it is necessary for peoples to vote on those *principles of right* which nearest approach the right of conscience. Though such rules may not favor all, they will represent the majority, and thus aid the greatest number.

In corrupt politics, so prevalent in the world today, often the rights enacted as law do not represent the mass conscience of the people, nor have the people really had an opportunity to accept or reject them by ballot. That is why it is so necessary to say that perfect government is impossible without a *perfect people*. Governments and political systems are not made in heaven, but are man-inspired. The idealism and support of the political system, as our late Emperor, Dr. Lewis, has said: "cannot rise higher or be stronger than the consciousness of the people behind it."—X

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DECEMBER, 1943

No. 3

TREE SECRETS

O grieving soul,
Contemplate with diligence
Tree secrets;
Meditate the interim of seeds.
Comprehend roots that brace the tip-toe branch;
Behold the flamboyance of bloom faded to fruit;
Question leaf flare lighting autumnal pyres.
Marvel the recurring answer of spring.

Stripped soul,
Prepare in this cold grief the refuge of winter roots;
Unseen, record each ring of suffered growth.
Set before the inner eye
Tree miracles.
Affirm the Cosmic spring.

—Carol Coates.

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

The rendering of *service* is one of the most commonly expounded purposes of many societies and organized groups of peoples. In the list of the aims of men's civic clubs, church groups, and metaphysical fraternities, the word *service* heads them all. It has become a trite little nicety that very often is but a subterfuge for unadulterated social functions.

With all due justice to many of such groups and the individuals who comprise them, it is admitted that they often attempt to render service in conformity with the particular construction they put upon the word. Without going into the etymological origin of the word, it can be assumed that it means to *help*. If the desire is truly engendered by an unselfish attitude, except for the satisfaction one derives from rendering service, it is then highly commendable. On the other hand, the *motive* of service is not alone sufficient, and it is this aspect of the subject that often is not understood.

A mother refers with paternal pride to her small son or daughter, as "mother's helper." The pride exists in the appreciation of the incentive of the child to help. To herself, or to other adults she will smilingly admit that the rendered service was more often an added burden and responsibility to her. This can, of course, be excused in a child, but most often those adults, individually or collectively, who insist upon performing a public or personal service, are equally as inefficient and cause unintentional responsibilities for those they seek to help.

First, let us consider the psychological factors behind the offer of service. If you wish to help an individual, regardless of the nature of such assistance, it implies your belief that he is inept at doing something himself. It is an indication that you think his efforts not sufficient, or too slow. No, you do not intend your aid to be an insult, yet it may amount to such.

To use a homely analogy, you see an aged man about to cross a heavily trafficked thoroughfare. He walks slowly to the curb and

obviously is not capable of quick movement. His ability to confront and to by-pass the rapidly moving stream of vehicles seems pathetic to you. You are motivated by the highest purpose — kindness, compassion — when you step up and take his arm, and endeavor to assist him across. You are offended when he straightens up, and in a rather terse manner, informs you that he can do quite well, thank you. You dismiss the incident as the unappreciative attitude of a cantankerous old man. Actually *you were thoughtless*. Most all intelligent persons are conscious of their limitations or their diminished powers. It does not help their esteem to be made to realize that such are not concealed facts, and that others perceive them. Such, admittedly, is vanity and human weakness, but we all are possessed of it.

When you wish to render service, do not, by act or word, indicate that you are imbued with sympathy. No one but a parasite wants to become a recipient of charity or an object of sympathy. It is far better to assume the attitude of *cooperation* in such instances of service; in other words, that you would like to work with, or share the problem or responsibility of the individual.

To turn again to our analogy, walk up to the elderly person and cross the thoroughfare with him, adjusting your stride to his. Make some comment upon the difficulty of crossing. Your presence protects and encourages him and accomplishes your end. If he expresses the desire to be helped, then you can more easily do so without fear of offending probable sensitive pride.

There are those, fortunately for the world, who still have no overwhelming dislike for work. To them, numerous duties and demands upon their time constitute a challenge to their ability and to their power of accomplishment. They are never happier than when to others it may appear that they are submerged with obligations of various kinds. To insist upon rendering them a service because you think they need it, places them in an embarrassing position. They do not want to offend you by refusing your offer, and, on the other hand, they do not want to be de-

prived of their enjoyment of the circumstances, which, unbeknown to you, they have intentionally created for themselves. If such a person is obviously happy in his environment, he needs no service rendered him. Do not inconvenience and annoy him by forcing your services upon him, just so that you can feel righteous.

Again, may you not at times be very presumptuous when you offer to serve others? Are you really always in position to assume initiative and the responsibility for your own acts? Are you trained and qualified for that which you want to do for someone? If your service will be inefficient, slow, or possibly costly in time and materials, to the one you expect to "help," you are not rendering any assistance, but actually and frankly making a nuisance of yourself. The "spirit of service," so frequently referred to, does not excuse the unintelligent application of it, which is so commonly seen. You have no right to offer something which you cannot adequately provide. Do not insist upon serving, when your service will not be equal to the demands made upon it.

You must also realize that you have no right to deprive another of his *initiative* or of his personal experiences. It is good for us, at times, to struggle with a certain amount of adversity and to learn lessons. As said, we are all just a little bit weak, and we are all inclined to let the other fellow do it, if he will. Consequently, you are sometimes depriving one of the development of his strength of character when you are so anxious to serve him, in order to satisfy your own sense of virtue. It behooves you to consider well all of these factors before proffering service.

Fraternally,

RALPH M. LEWIS,

Imperator.

Numerology and Vowels

A frater now submits his first questions to our Forum. They are: "Would a girl named *Alma* or *Dora* be the same type of child if it were given another name not having these same vowels? Would pronouncing these names affect the child, or the ones saying them? Would the same be true about boys being named *Ira* or *Ronald*? What are the

best names for boys and girls, as far as vowel sounds are concerned?"

First, the popular theory of *numerology* can be traced back to the time of Pythagoras and his school of disciples at Crotonia, Italy, and also to the Cabalistic theory of numbers. According to Pythagoras, number was the *key* to nature's myriad manifestations. If we know the number and order, by which realities occur, we can control matter. Each thing, to Pythagoras, had its existence in a mathematical relationship to all other things. Further, he sought to explain the progression of all being, the evolution of nature, if you will, by number. To each number, he assigned a geometrical symbol, such as the square, triangle, circle, etc., indicating what is represented. The numeral *one* depicted the beginning. *Four* depicted honesty and stability, etc.

To many, his system was a mystery, not only during his own period, but for centuries afterwards. That he was a profound thinker is indicated by the fact that he was the first one to show the scientific and mathematical relationship between notes in the musical scale. He experimented with the vibrations of the strings of a lyre. He demonstrated that the difference in the notes was proportional to the lengths of the strings. Thus the note of a string could be predicted by comparing it with the lengths of the others of the instrument. His theory conceived a *harmonic scale* of all being in the universe. Things were not separate; things merged one into another, just as low and high notes fit into a mathematical arrangement in the musical scale.

In the Hebrew Cabala, it traditionally had been declared that God's creative powers were symbolized by *ten numbers*, and these in turn were related to vowels, giving the spoken word a creative efficacy. From these facts and theories emerged new truths, and as well a myriad of misconceptions, distortions, and superstitions. In a general sense, the popular theory of numerology prevalent today, of which there are numerous variations, contends that for each letter of a name there is a specific *number*. This number is represented as having a vibratory value. In most instances, the vibratory rate is arbitrarily arrived at, namely, there is no rational basis for its having been established. The

sum total of the numbers for each letter of the name is said to depict the vibratory content of it. These totals, or numbers are then designated as either beneficial or detrimental to the one who bears the name. There is no relationship whatsoever to the actual intonation of the name, that is, how the name may sound.

Regarding these particular number systems, we quote our late Imperator: "How can the letters of a word have any bearing upon the vibratory value of the name, if some of the letters are *not* pronounced? In *sound value*, what is the difference between *laugh* and *laff*, or *laf*; yet the numerical valuation of *laugh* and *laf* would be distinctly different according to 'number systems'. And, how can you give a 'number' value of 1 to the *a* in *father*, and also give 1 as the 'number' value of a *a* in *hat* and *hay*? Is it not apparent that these three *a*'s are of different values?" . . . "The deep student of sounds and their mystical values will realize at once how utterly absurd such 'number' systems are, from the above argument."

When, however, we do not attempt to assign a number value to a letter of the alphabet, but rather to the pronouncing of words, to the *spoken vowels*, we have natural law or harmonics as a basis to work upon. "Regardless of the language spoken, there are but twelve distinct vowels used in the pronouncing of words. These may be slightly modified in some languages, but essentially they are the same. . . ." "We find, therefore, that all names are composed of sounds which may be analyzed into the twelve sounds of one octave." Each vowel of a name, therefore, has a vibratory rate as a note or sound. These vibrations, or intonations, of course, do affect the psychic centers or glands. Some of them are repressive and others stimulating. Consequently the uttering of a name may have, as we know from our own personal experience, harmonious, pleasing effects upon us, or on the other hand, irritating effects. If one were to be subject to a constant calling of his name, or had to repeat it himself frequently, it would have very definite psychological and physiological effects upon his organism. Since this is not so with the average person, the vibratory effects of the vowels of our names are not a vital factor in our success or happiness in life.

So as not to go into an elaborate technical description of these musical notes having numerical value in vibrations, which correspond to each of the twelve combinations of vowels of which names are composed, we offer the following simple method for the selection of an harmonious name. When you speak a name which you wish to assign your child, first be certain that you have the proper pronunciation, then pronounce it carefully. Next, notice the effect upon you as you speak it. If it seems harsh, chilling, grating, explosive, crisp, or flat, reject it. If it is exhilarating to the ear, pleasing, if the tonal qualities suggest inspiring thoughts, if it is dynamic, especially for a boy, then select it.

Just think of the men and women who refuse to use their first name because of its sound, because of the emotional disturbance, and the embarrassment the pronouncing of it causes them. Why incur a child with a thoughtlessly selected name? Is not your child's future also more important, that is, his welfare and peace of mind, than the honoring of some relative by the use of his name. If the relative's name is not pleasing and harmonious, don't harness your son or daughter with it, even if you must incur the relative's displeasure. Wrongly selected names have actually caused children to have phobias, to become exceedingly self-conscious, and to develop *inferiority complexes*. Make your child proud of his name. He may have to bear it and use it longer than you.—X

Can We Believe Our Senses?

As frequent illustrations are provided in our teachings indicating the unreliability of the objective senses, these facts give rise to the question as to whether or not we can ever be certain of what we perceive. That is, is everything an illusion and nothing positive? From a purely physiological point of view, it can be conceded that there is no way of ever proving that what we perceive is actually a copy of what exists outside of us. For example, what we hear as a sound is the result of vibrations that strike sensitive membranes within the ear. These vibrations are not sound, but are translated in the brain to be what we perceive as sound. A similar illustration is true in the case of visual sensations. The eye is equipped with a lens

similar to a camera. It projects a picture of what is seen outside upon the back of the eyeball on that portion of the eye known as the retina. The optic nerve carries this impression to the brain where we experience the sensation of sight, and due to our memory and reasoning we are able to put these impressions together and say that we perceive an object outside ourselves.

It is a fact, however, that we cannot prove that what we perceive is actually a duplicate of what exists outside, but we draw the general conclusion and work upon the premise that we do actually perceive in our minds exactly what exists outside our bodies, upon the basis that all human beings react in a similar manner to the same type of stimulation to the senses. There is no other logical conclusion to draw, and so we are correct in basing our reasoning upon the assumption that the five physical senses are truly the windows of our minds by which we perceive everything that exists in the world outside of our own bodies. A being without sense organs of any kind could never know anything of the world about him. He would be living in a perpetual state of total darkness, soundlessness, or the lack of any other type of sensation.

Nevertheless, it is true that our perceptive organs are not completely accurate. We perceive things differently than as they actually exist in matter or space. One of the most common illustrations of this fact is the appearance of parallel lines. For example, if we look at a railroad track extending into the distance, we know that the rails are parallel, but they appear to run together and cease to be parallel in the distance. Any textbook on psychology will illustrate a number of geometrical illusions in which the eye is apparently confused by what it perceives. The arrangement of certain lines and angles will cause the length of lines to be underestimated or overestimated so that our perception is entirely different from the actual thing that we see. After measuring those lines, however, we can clarify our understanding through knowledge and compensate for the error in perception.

Outside of these general illusions with which most of us are familiar, the normal mind does not ordinarily confuse the impressions that come to it. The mind is able,

from knowledge and experience, to interpret sensations and to perceive all things logically. The mind that is normal has a tendency to be systematic and to arrange its impressions and perceptions in a form which give them continuity and a logical meaning. These facts do not mean that the normal mind is not at times subject to mistakes. The illusions to which we have referred are mistakes which are due partly to the sense organ itself, and partly to our experience and understanding of the sensation. Misinterpretations of sensations and most illusions, regardless of how they are interpreted or explained, fall into this category of the normal mind making a mistake or error in judgment. For example, if a person is walking along a path or walk in the dark, he may mistake a bush or a post for an animal. Or, if he is carrying a large sum of money and having concern for those funds, he may mistake an inanimate object for a bandit as a child may mistake a shadow in his room for a bear. This is simply an example of a misunderstanding of sensations and is an illusion in which the normal mind may be temporarily deceived. It is clear that these are usually not due entirely to a mistake of the sense organ itself, but rather to an error in interpreting the sense impression due to other matters having a predominant control of consciousness at the moment.

Another good example is the interpretation of sounds as we are listening for a particular sound. If we have an appointment at a certain hour and expect someone to call at our home at that time and we have nothing to do but wait, we will interpret every sound as possibly being an indication of the arrival of that caller, whereas normally these familiar sounds would not even reach our consciousness. It is the ability of a normal mind to correct these mistakes and errors which distinguishes the normal mind from the abnormal mind, or the sane from the insane. Regardless of the strength of an illusion or the impression the misinterpretation makes upon our minds, the normal mind will eventually correct this error, while the insane mind will firmly believe in the thing as first perceived and is unable to correct the illusion.

More closely related to illusions are other traits of the mind known as hallucinations and delusions. A hallucination differs from

an illusion in that it is entirely subjective. By saying it is subjective we mean that it is a disorder of perception in which the external sense organs do not participate. A person having a hallucination believes he perceives an external object when actually there is no object corresponding to the perception. The usual hallucination is best illustrated by those associated with the sense of hearing and seeing. If an individual hears voices when there are no voices, or sees objects when no objects are there, he is definitely having a hallucination. It is the reverse process of normal perception. In other words, we stated that the normal means of seeing is for the vibrations from an object outside of us to be projected through the lens of the eye to the retina and then interpreted by the mind. In a hallucination the exact opposite is true. The mind gains a perception and believes that the perception has come from the retina of the eye, and further believes that it sees the object outside that is the basis for the hallucination that actually exists in the mind. These visual and auditory hallucinations are very common in many forms of abnormal behavior but rarely, if ever, exist in the mind of a normal person. Most psychologists state that a normal person never has a hallucination while we are all subject to illusions.

A delusion can be defined as a mistaken belief. It is the result of arriving at an erroneous conclusion. A normal mind can have a delusion, but the abnormal mind exaggerates a mistaken belief and accepts it as correct evidence. The delusion differs from either an illusion or hallucination in that it is not a sensory disorder but a complete derangement within the mind or intellect. We might say that a delusion exists because the mind mixes up its sensations and perceptions and draws a conclusion which is erroneous. This erroneous belief is due to wrong judgment or faulty reasoning. Every individual is subject to erroneous beliefs as he is to illusions. They exist in all of us. Primarily, these beliefs are due to ignorance in that we do not know the facts of a certain situation. For example, my belief of what may be the appearance of the surface of the moon may be a delusion. However, it is not an indication of any abnormal traits in my mind, but rather due to pure ignorance of

what actually exists on the surface of the moon and the lack of ability to confirm or deny the validity of my belief. More often erroneous beliefs are due to prejudice. We frequently do not want to believe anything that would be contrary to our general philosophy of life. Erroneous beliefs due to a prejudice are particularly true in subjects involving religion and politics. Two people with divergent beliefs can never argue successfully, because each one's beliefs are a closed book to the other and neither wishes to modify those beliefs if he holds them as convictions.

Lack of experience will also cause erroneous beliefs. We well know that a theory until put into actual practice will create an erroneous belief. We can read the instructions on how to do something, but find that we have a wrong concept of the process when we actually try to do it. These errors in judgment are not referred to by many psychologists as being delusions, but rather merely mistakes. However, when an insane pauper firmly and truly believes he is a multimillionaire, it is very obvious that his behavior is not based merely on an erroneous belief in the sense that it is an error of judgment or opinion. Such an individual has a delusion. Furthermore, the individual is not insane because he has that delusion, but he has the delusion because he is insane. A delusion, then, is a symptom of mental illness. All abnormal behavior must have a cause, and that explains why in the early treatment of mental diseases the approach was entirely wrong. Efforts were made by reason and injunction to convince the individual that the delusion was not correct, believing that if a delusion was corrected a normal mental state would return, whereas it is now necessary to correct the mental state and the delusion will leave. In this sense delusions can be compared to pain; if the cause is removed the pain will cease. Stopping the pain will not always affect the cause.

In general, then, we can summarize and say that illusions are errors of judgment of the normal mind which eventually correct themselves and produce no abnormal behavior. It is upon this basis, the basis of experience, that we learn to correct any error. It is on the same basis that we can determine whether or not what we believe to be a psy-

chic impression or knowledge coming to us other than through the five physical senses is an illusion or an actual impression. That is why in the early teachings of our monographs we repeatedly emphasize not being too concerned about first impressions in results of experiments or asking questions about them. No one can interpret these first impressions except ourselves, and that interpretation must be in terms of experience.

Every individual has received knowledge by intuition, or as we more commonly say, by a "hunch." Experience in terms of time is the determining factor as to whether that hunch was correct, and no other method can be a final criterion. So whenever we have what seems to be an impression that is of a psychic source and we are confused as to whether it is an illusion or error in judgment, we must be content to put it aside and over a period of time it will either be confirmed or proven to be untrue. Just as we can clarify a physical illusion by actually measuring the lines and angles involved, so experience in daily living will verify a true psychic impression. As we consciously tend to verify or deny these impressions, we are becoming more proficient in our ability to recognize and discriminate between these impressions which may be due to imagination or error in judgment, and those which are actually true and registered upon our consciousness by means other than visual sensations.—A

Shortening Reincarnation Periods

A Soror from the midwest submits a question to our Forum. She says: "I have pondered for some time on this—is not 144 years a long time between incarnations after one has become an older soul? Suppose some advanced mystics should still have, after transition, a slight touch of imperfection so that another life on earth would be necessary, would that earthly life and the time in the Cosmic still have to be 144 years? I remember reading, some place, of a highly evolved soul who passed through transition, and who was immediately born right back."

The Soror has reference to the great *Cosmic Cycle*, the period from birth to birth. This time is estimated from the soul's entrance into a physical body in one incarnation until it enters the body in another in-

carnation. For example, if a man lives to be 60 years of age, and then passes through transition, the difference between that number and 144 years is 84, and the number of years the soul will need to reside on the Cosmic plane before incarnating again. This is not an arbitrarily arrived at cycle or period. Developed students and teachers in the Rosicrucian Order, and adepts and mystics of the mystery schools have, after careful study and calculation for centuries of time, arrived at that figure. Many self-styled metaphysical teachers of today have expounded personal theories of this cycle. Such theories proclaim short periods. Such conclusions are their own and are without the basis of long investigation. Most of them are merely speculation arbitrarily accepted because they support the personal belief.

When the personality, the expression of the soul, *the self*, has finally acquired perfection, wherein it no longer opposes the Divine nature of itself but responds entirely to it, then the soul no longer need reincarnate. When this occurs for each individual no one knows. It is as different as the differences of development for each soul-personality. It would be like asking when will one understand a problem about which now he is still perplexed.

However, the Soror's point is that since there is gradual perfection of the personality there should be a diminishing of the time, namely 144 years, between incarnations. Consequently, there should be some minutes or years less each incarnation, until, ultimately, the soul would remain out of the body but seconds after transition before it would enter another. First, let us realize that the ideal state for the soul is the Cosmic one. The Cosmic state is the period when it resides in the Cosmic realm. Such could be said to be the *positive* period of the soul's existence. Its residence in the body conversely is the *negative* period. Therefore, with the development of the personality, when it gradually reflects the soul completely after many incarnations, the time that it needs to remain in the body gradually lessens, if an average is taken over the whole number of incarnations. There may, occasionally, be one or two incarnations during this period of development when the soul occupies the body for a greater number of years but, on the whole, the time

diminishes. However, the whole *Cosmic cycle*, that is, the period from one incarnation to another actually becomes no less.

Let us use an analogy to better understand this Cosmic law. John Jones struggles through incarnation after incarnation. He is, at first, insofar as his personality is concerned, crude, extremely animalistic, and objective to a high degree. The consciousness of self, the *real self* is submerged. He suffers great personal losses and hurts and he learns to overcome his acrimony, and to respond to those strange feelings which he once took pride in brushing aside. He no longer thinks of the beauty of mind and the esthetic tastes as signs of weakness. He now knows humility and compassion—he experiences great *illumination*. He seeks to, and exceeds in helping mankind in some manner. The mysteries of life, the fears and superstitions begin to dissolve before his quickening intelligence. His power of accomplishment and ability to command the forces of nature increase tremendously. He is called by men a philosopher, a humanitarian, a venerable, a man of God, a *mystic*.

Now, having attained this state, according to Cosmic law, it is necessary to serve others more than himself. Therefore, he may be called upon to live 10 or 12 years in the physical body, and then pass through transition so that that experience of his untimely passing may influence the lives of some parents, teaching them a lesson through the grief that they will experience. Even though he passes through transition at twelve years of age, and he has reached that peak of perfection where reincarnation will soon no longer be necessary, still his soul will need to reside 132 years on the Cosmic plane, or the difference between 12, his earthly life, and 144 years before incarnation again.

When a person reincarnates almost immediately after transition it is principally because the soul has remained here on earth nearly 144 years. When the soul-personality has reached perfection and if the Cosmic mind desires it to do a work on the earth plane for the full span of the possible *life cycle*, then man would live to be 144 years, and live in perfect health and understanding and when he ceased living he would pass through transition, and be reincarnated instantly. Although, in all probability, this may

have occurred in some isolated cases, it is in no sense a general rule.

The length of time man resides in this body is going to determine the time the soul must reside on the Cosmic plane. Only when *absolute perfection* is reached will such earthly incarnations cease, we repeat.

The age of many spiritual leaders at the time of their transition was quite young. Several were thirty-five, and the great majority under seventy. Their transition usually occurred in accordance with those periods of our life when Cosmic Consciousness is usually attained. If the ultimate Cosmic Consciousness in the lives of such adepts—that is, *final perfection*—is not attained at thirty-five years of age they may continue for many years on this plane until the next of the seven periods of our life when such illumination is apt to be had. It is strikingly noticeable how the transitions of these spiritual luminaries fall within these "periods of illumination." Always, however, must the soul reside the required number of years on the Cosmic plane to complete the positive aspect of the 144 year cycle.—X

The Darkest Hour

A frater of Canada now arises to ask our *Forum*: "Is it true, as on the physical plane, that the darkest hour is just before the dawn? I understand temptation to be a proving ground, but from where does it get its power?"

Each individual, sometime during his life, must pass through that which the mystics and Rosicrucians have for centuries termed the "Obscure Night of the Soul." How and when this comes about is fully and properly elucidated in the *monographs*. This *Obscure* or *Dark Night* of the Soul is characterized by all that we attribute to darkness, namely, despair, confusion, temptation, hopelessness, and helplessness. It is reflected in every channel of our living. We find ourselves with a paucity of ideas, mentally not alert, even seemingly sterile. When problems are confronted, they seem insurmountable. Everything we attempt has a nugatory result. We find no inspiration within ourselves, or in a contemplation of the future. Moreover, our weaknesses become glaringly obvious to us and adumbrate all or many virtues in which

we might ordinarily take refuge. Even casual avenues of escape seem closed to us. Therefore, it is futile to travel or change our environment, for these elements of dejection and despair cling to us like a shroud. There is no comfort to us to try to lose our consciousness in such interests as motion pictures, or some similar pastime, because even our physical health is affected. We can never entirely relax, or be freed from the heaviness of heart and disconsolation, which during this time rests upon us like a yoke.

This *Obscure Night* does not necessarily come to one while he is in the sunset years of his life, or while quite young. It may be experienced anywhere between the years of 35 and 70. The time for its arrival is determined by our personal cycle of evolution, that is, the evolution of the soul-personality of the individual. The soul-personality of each person is continually evolving. This consists in our becoming aware of self and in adapting our ways of life to the dictates of this consciousness of self. The only spiritual evolution which man can have is a gradual approach toward that perfection which is of the soul within him, and which he comes to realize. With each year of such awakening, the conflict between the body, that is, the objective man, the appetites, the desires and worldly interests, on the one hand and the high idealism and moral standards, on the other, which represent conscience or the spiritual nature, becomes more severe. Internal dissension occurs. We find ourselves torn between devoting every conscious moment to desire and the urge to be more critical of life, more analytical and circumspect.

In such a state, no happiness exists, for we are no longer completely an extrovert, that is, living principally objectively, because we are now more and more conscious of the undefined and persistent urges from within. We cannot simply and easily extirpate the old habits and ways of living. They are too firmly impressed upon us. Only the strongest will, supported by the strength of the vision of a new and more glorious life, can accomplish that. Since in this stage of the *Obscure Night* we are not quite certain of what we seek, we do not thoroughly comprehend the immanent impulses, we are therefore, unable to exert the strength to make

the change in our lives. We become our own worst enemy. We find it extremely difficult to live with ourselves, and others notice the change in our personality, the disagreeableness of our presence during this period. Our old interests have lost their appeal, and yet there is nothing quite satisfactory as a substitute. Our life has become dark, and it becomes increasingly darker while this indecision goes on.

Unfortunate is one during such a period, who has no knowledge of the *mystical principles* involved. If we are superstitious, we believe we are under the malevolent influence of some exterior power. Thereupon we seek continually, through various artifices, to appease or mitigate such a power, yet the fear of that which we do not understand increases. On the other hand, if we are a sincere religionist, we may not understand the cause of our dilemma any better, but we are apt to resort to prayer, hoping through it to enlist the intervention of a deity in our behalf. The resort to prayer, the opportunity afforded the soul to express itself, and for the ego to commune with the Divine, will effect the needed result. During such introspection and attunement, *illumination* may be had. The futility and evanescence of mortal existence will become clear. The eternal beatitude of truth, of an understanding of the unchanging nature of the Cosmic will be perceived. Old interests will seem shallow and vain, but there will also be seen in nature, and experienced within the realms of the mind, beautiful, previously unrealized treasures.

Unfortunately, however, the dogma of many religions often prevents such Cosmic experiences being used to the advantage of the devotee. After having them through prayer, he is compelled to interpret what has been revealed to him, by *man-made creeds*. Consequently, in the process, he distorts the vision given him, and reverts to the *Obscure Night*.

The student of mysticism knows this test will come, and he prepares for it. He gives himself over as much as the strength of will permits, to his frequent intuitive urges. He seeks to understand and be guided by them. By no means does he abandon normal, healthy physical existence. He does, however, try to exercise and use his psychic functions,

and the awakened inner consciousness as much as he can, so that it may be his daily guide in his material affairs. He tries to permit it to direct him objectively. He seeks to discipline the body by the self—and yet, I repeat, live a natural, normal life. He may not be willing to entirely accept the conceptions about life which arise in his consciousness from the psychic impressions, especially when they seem to contradict objective experiences. Consequently, he, like others, will find himself gradually entering the darkness of the *Obscure Night*. There comes a time, however, even for the student of mysticism, during this night that he must let go and give the self the expression which it craves in this cycle of mortal existence—if he does not, he retards his development and loses his opportunity until another incarnation.

The student of mysticism knows when he is facing the crisis, because as the frater who asked this question says: "the darkest hour is just before the dawn." When every fibre of his being cries out, and all that is mortal and physical about ourselves says for him to return to the indifference of his previous living and get rid of this torment, this conflict; when the objective self argues that no matter what might come if victorious, it cannot be worth this sacrifice; when these arguments arise in his consciousness, then the student of mysticism knows the *tempter* has spoken and that the hour has come. There is a Cosmic compensation for those who courageously persist in facing this crisis, and in furthering the evolution of their soul-personality. When it seems that they can endure no more, and yet they still have the desire to continue to struggle, *Cosmic support is received*. The clouds of darkness seem to suddenly, almost immediately disappear, and the struggle ceases. The individual then finds it quite facile to gain control of himself. He begins almost immediately to relegate his desires to their place and to put his mind and affairs in order. Insofar as his interests are concerned, he now can arrange them as he would books upon a shelf. At least, no thing seems impossible anymore, and no thing seems so terribly all-important in its material value. Former false beliefs now appear in their true light and are discarded. Useless and dangerous habits are mastered. The purpose of life, the

individual's single mission becomes an objective having as much perspicuity as the corner lamp post. This emerging from the *Obscure Night*, this clearing away of the clouds of darkness is what the mystics also call "The Golden Dawn."

Suppose one, during the darkest hour, the time of crisis, abandons his faith, loses confidence in self, and elects to return to the old state of consciousness, does the torment of this despair and hopelessness continue? No, it passes on, but not quite so rapidly. Then you might ask: "Why endure this suffering if freedom and peace of mind may eventually come?" The answer is, first, that peace of mind does not come. Though the suffering ceases, life thereafter becomes listless. Nothing of the old way of living, to which the individual may return, ever brings quite the same enjoyment. You have met people, perhaps they were not students of mysticism, who have passed through the *Obscure Night* in their lives, and who have failed the test. The bitterness they have toward life, the deep skepticism they hold toward all things is the sign of their failure. There is deep dissatisfaction with all existence, but there are no alternatives which make themselves known. Furthermore, there is always the stigma of which one is aware, that he has failed. One who fails to satisfactorily endure the tests of the darkest hour emerges, we might say, into a cloudy day for the rest of their mortal days.

How we can prepare for the darkest hour is well delineated in the Rosicrucian monographs—in a certain degree of the teachings. It shall suffice here to say that you should not fail to utilize every exercise to awaken the consciousness of self, and to contact the Cosmic. From such, which you may not at times think of great importance, comes gradual enlightenment, a strengthening of the inner self. These exercises will not prevent you from being tested or from experiencing the Dark Night of the Soul, during which time all spiritual interests will seem to be of little consequence, but the strength of your personality, of self, previously awakened through the mystical exercises of the Rosicrucian teachings, will fortify you to persevere until the *Golden Dawn*.

Remember that a sign of the approaching of the *Obscure Night* of the Soul is the

temptation to abandon all mystical or Cosmic interests, to put them aside and to consider them rather tedious or inconsequential, in relation to the affairs of the day, and to concern oneself only with worldly things. If you submit to such temptation, you are like the man in a rowboat on a calm sea, who is induced, because of the calmness of the moment, to cast his life preserver overboard, in the belief that he won't ever need it.—X

Postwar Adjustment

Almost every newspaper or news analysis which we read today makes some reference concerning the status of the postwar world. These adjustments, when considered all together are steps which various individuals and groups believe should be taken in order that a peaceful world can be assured and that furthermore, each individual living in that world will have the opportunity of reasonable expression and freedom.

The phases of this postwar adjustment, as it is treated in general, falls into three classifications: The economic, the political, and the social. Each of these is extremely important. Without proper economic adjustment there may be derpressions or financial panics which would be forerunners of discontent, and therefore, foundations of another world conflict. Political adjustments are necessary so that countries' boundaries can be properly defined, and governments established to cooperate and to work with other governments. Socially, the individuals must have institutions, aside from the government, that will contribute to their well-being and ability to live together.

I do not believe anyone can disagree upon these three points or the extreme importance of the possible gains in the world in these three particular fields. Cooperation will be needed since the ideas of no one individual will be sufficient to bring about a satisfactory solution to the problems involved in these particular fields of world structure. The fact that various efforts are being made now to face these problems squarely and honestly is a most hopeful sign. But in addition to these three, there is another field little touched upon which we might call the field of rehabilitation of the individual, both from the standpoint of his physical well-

being and his emotional life. Many will say that this emotional adjustment in the postwar world is one which will take care of itself. In other words, it is pointed out that throughout Man's history, in fact, after every cycle of adjustment which Man has had to face when economical, political, and social factors have in any way been upset, upon return to normal conditions, the emotional problems of the individuals usually have adjusted themselves. The fact that this has been true, in the past, at least apparently true, does not take into consideration that at the present time, as we will proceed to point out here, the emotional adjustments are more complex than ever before insofar as the number of individuals affected is concerned. Furthermore, the exact opposite of the above conclusion might also be true. That is, that if each individual could return to a satisfactory emotional adjustment to his environment, then economic, political, and social adjustments would take care of themselves. So we see that all these factors are interrelated, and the solving of one, while it will help to solve the others, is not the complete and final solution.

The future world, from the physical standpoint, will be much smaller than we have ever conceived it to be in the past. The advances of transportation and communication that have come about in the prosecution of the war itself will make us all neighbors to the rest of the world. The fact that this exists now in a manner never before known is one reason for the emotional disturbances that are affecting the human race as a whole. The importance of the consideration of the emotional instability of individuals cannot be underestimated because no economic, political, or social scheme will succeed where individual emotional instability exists. We are training, much against our will, but nevertheless as a matter of necessity, a generation in the arts of war and killing as has never been done before. Manifestations of hatred of our enemy have been prevalent as a natural emotion that cannot be avoided when we consider that our freedom and our desire to live and progress is being interfered with by races and nations, which, if they had their way, would most certainly change our structure of living and our whole concept of freedom. We cannot go into the right or

wrong of war here — we must consider it only as an existing condition which we did not want but which we must face just as we might necessarily have to take steps to force a burglar or trespasser from our private property.

The extreme tension that goes with these conditions was brought to my attention in a motion picture theater recently. This particular film concerned the occupation of Norway and the attitude of the citizens of that country to that occupation. By careful planning, a group of these individuals were able to smuggle munitions and arms and were waiting for the proper time when they could turn on their oppressors and bring some small relief to their village. The entire motion picture dealt with this subject, and by the time the picture was almost through a tremendous "build-up" had been given to this retaliation so that when the scene in the picture came when these individuals were able to attack the oppressors, the tension could be felt throughout the theater. In fact, when the first shot was fired in an actual massacre of the invaders of the country, a cheer went on through the theater.

This, some will say, is as it should be, but I could not help thinking of the tremendous emotional reservoir that had been tapped and the extreme desire of the audience to see the slaughter of hundreds of people, even though it was only in a motion picture. In other words, the progress of the picture which no doubt was reasonable in accordance with real life in the circumstances which it described, was one of building up all the feeling that man can have for retaliation and killing. To what are these channels of expression going to be directed on the part of those who must settle down to live in a peaceful world? The younger generation of this country is living almost entirely on the expectation of revenge and the time when we will slaughter so many of our enemies that they will no longer have the power to resist. When the enemy is vanquished, will these emotions suddenly cease or will they be directed into other channels? In this question lies a factor of postwar adjustment that is not receiving the attention that other factors are. We must acknowledge that these emotional forces and intense feelings can be made constructive as well as destructive, but

there is no glamour, if we may use that word, in the constructive use of these forces to the extent that these forces have been used in a destructive form. What shall we offer the younger person who has been raised to adulthood through a period of war that will challenge his attention and energies equally to that of actual participation in battle? To what institution will we turn for guidance of these people? The nation will be somewhat responsible, but will be involved more in terms of the mass of the human beings as a whole that constitute the country rather than in the individuals. It would seem that the church should be a contributor to the re-establishing of a normal life, but whether we like it or not, we cannot deny that the church is not as strong a factor in the life of the average individual as it could be. Therefore, the problem that faces the church is what kind of a program will it adopt after the war to attract those who have the energies and forces pent up within them that they wish to expend.

Education will also be a contributing factor, but will culture for culture's sake be an attraction to the individual who wishes to do something to expend that energy that is pent up within him? Organizations such as fraternities, social and otherwise, will also be a means of attracting some of these individuals, but again the question remains as to what will their program be to make constructive action attractive? We cannot attempt here to answer this question any more than we can answer the political and economic problems that will surely face us, but I can raise the question so that the thinking man and woman can become conscious that this problem exists just as much as does the problem of making a living in some trade, profession, or occupation. If the leading economists are called in by the nation to map the future economy of the nation and the world, would it not be wise that social organizations such as the churches, the schools, and other groups call in the leading psychologists to deal with the emotional life of the individuals who compose society? The program to be devised will be the program that thinking men and women will want and will come to know as we approach the time when it is most needed.

For the present we must all, literally, do everything within our power to show the benefits of peace to the present generation — to show that the frontiers of science exist today just as the frontiers of this nation existed a hundred years ago, and that there is work to be done for the betterment of humanity — work that has almost ceased at the present day. These horizons are unlimited. When the force that is now being turned to destruction can be turned to construction and we can find proper incentives to direct men and women's hopes and aspirations, we will have solved an individual problem which will go a long way toward solving the problems of the masses. If people are busy, contented, and directing their pent up forces in a manner which is to their benefit, we will have little concern about the progress toward satisfactory postwar adjustment. The individual who has adjusted himself satisfactorily will gradually become associated with groups of similarly adjusted individuals so that in time the whole social structure of a nation or of the world will be satisfactorily developed. Therefore, it is of extreme importance that the activities of the individual be considered as well as of the group.

It is difficult to raise questions of the type that are contained in these comments and not hold up some type of a plan; but the plan of the individual in this particular field is not enough. The plan which ultimately will develop will not be a plan that can be itemized into a certain number of steps like the solving of a mathematical problem or the putting together of a puzzle, because as it has to do with the individual feelings of living beings, it will have to be a group feeling that will be developed because of a desire to live and work together successfully. At the present time we have a feeling of patriotism which, regrettably, has never existed, at least in this nature, during peace times. Can we not see in this channel a possibility of living an example in such a way as to point out that if patriotism is necessary now to win the war, it will be doubly necessary to hold the peace, and the country which so directs itself that the individual citizen will find some degree of contentment and happiness will be the one that will demand the

most patriotism and which, in turn, will have a patriotic group of citizens?

While we cannot offer a solution to these problems today, let us remember that psychological problems exist as well as physical ones, and that members of this organization whose prime purpose is to deal with the problems of human adjustment and human living must bear their share of the responsibility of helping a world to develop in which everyone can live a fuller life.—A

Old Souls?

A soror asks an interesting compound question, the elements of which are directly related. She says: "When a child is mature for its age, or when an adult is particularly well balanced and possesses a marked degree of natural intelligence, one will often hear either of them referred to as 'an old soul'. Since each individual soul is a segment of the Divine Soul, then how can there be any difference in the age of these segments? How can one soul be older than others?"

"Also we learn that even among very primitive men there were a few who were wise enough to be accepted as leaders by the others. How did these few men become so much wiser than the others, even at a time when man was in the primitive stage? We see that man was gradually becoming exposed to experiences that were making him intelligent, but it seems these few men had been exposed to even greater experiences because they showed marked intelligence already."

As to the first of these questions, let me begin by asking a leading question. Since all humans live on earth, and the same sun shines on all parts of the globe, why is the skin pigment of some races darker than others? Simply because some races have become more exposed to ceratin of the suns radiations than others. So it is with the souls of men. The soul is the universal consciousness of God, the Divine Mind, if you will, an essence which permeates the entire universe. In a sense, we may say that all things are imbued with soul because the law and order of the Divine Mind, of which soul consists, determines the phenomena of all things. The soul essence has its attributes in inanimate matter. It is those principles which

the chemist and the physicist recognizes. In living matter, it is that which the biologist recognizes as the properties and qualities of life. In man, it expresses itself as that self-consciousness which manifests as ego, moral discernment, conscience, or, to sum it up—*personality*.

Since the soul is an essence which permeates all men alike, and is continually of the same source, there cannot be any variation of its nature in any man. It might be contended that even though the soul essence in all men is alike, yet that quality itself could vary. In other words, to use an analogy, all men may drink from the same reservoir, but the purity of the water may differ at times. However, if we adduce the statement that the soul essence may be inconstant, that is, having a variation of perfection, then we are inferring that the nature of the Supreme Being, or God is at times less than perfect. As Rosicrucians, we do not conceive a personal God, but a consciousness of God, namely, the being of God and His mind are one. This mind or consciousness of God, we have said, is the soul essence in its most positive form, which constitutes as well the soul of man. Since neither time nor space can affect the mind of God, the essence of this Divine Mind, which flows through the most humble and primitive person, as well as the most exalted, is as *perfect*, as *complete*, and as complex as is the soul of God's Being, or the Cosmic itself. There are no degrees or gradations of the quality of God, so consequently there are no gradations of perfection of the human soul.

However, it is demonstrable and quite observable that there is no equality in men of the expression of those higher sentiments, functions, and qualities which are ordinarily alluded to as the attributes of soul. In other words, the dictates of men's conscience and the extent of their display of the cardinal virtues is quite different in each. Man is not just a soul, but a *soul clothed with body*. The objective mind, the thinking part of man's mind interprets the impulses, the dictates of soul, and responds according to its comprehension. If there were a uniform material or objective development among mankind, that is, if we all had the same objective intelligence, the same sensitivity to the soul within us, our reactions, our conduct, insofar

as our spiritual and moral lives are concerned, would be uniform. If the objective consciousness of each of us, for an analogy, was like a photographic plate always having the same sensitivity, and in each case was exposed exactly alike, to the uniform *light* of the soul, the impressions registered or photographed upon each of our mortal minds would be identical. But the variations in our physical beings, the result of our environment, heredity, and our objective experiences are like a number of persons photographing the same object, with different cameras, with different lens openings, and exposures, and also with varying degrees of film speeds; they all get a picture of the object, but the clarity of what they photographed, the quality of it would vary considerably, reflecting the variations in the equipment and in the technique used.

The soul in one who has experienced but two incarnations, for example, and the soul of one who has been on this plane many, many times are the same in age, for the soul essence, the consciousness of God is timeless; it is never new and it is never old. With each incarnation, however, a mortal has been just that much longer *exposed* to the soul in him. Each incarnation, his objective thinking, the mortal side of his mind is influenced that much more by the consciousness of the Divine within him. Patent-ly, his thinking and living, which constitute his *personality*, evolve closer to a semblance of the Divine Self, which he is gradually discerning. The person becomes more mellow in temperament, he acquires a deeper insight into the profound things of life. He shows compassion, a sensitivity to conditions and circumstances, which otherwise would be beyond his experience and perception. His sagacity, his obvious wisdom, may therefore incline others to call him an *old soul*. What they mean is an *evolved* or older personality. The person or ego, *the self*, in other words, is older in the sense of the length of time of its development, but not the soul.

To use the analogy of an electric circuit. In the circuit may be included or wired a number of sockets to accommodate lighting lamps. Suppose this circuit is one in your own home. When the lights, or lamps in a room, after quite sometime, begin to lose their former luminosity, you do not say the

electricity, or the house circuit is getting old or less efficient. In fact, you know that relatively speaking, the electric current is constant. You further know that the cause of the diminishing in brilliance is the difference in the radiation from the lamps or bulbs. You know it is due to their *material* condition. The electricity, in the analogy, is the *soul force*, the lamps the bodies. The varying light which each emanates is the *personality*. The term *old soul* is therefore an erroneous figure of speech.

Sometimes a person can actually have incarnated a less number of times than another, and yet have a far more highly evolved soul-personality. This leads us into the latter half of the Soror's questions. Even among the most primitive people, during what we might call the *Dawn Age* of mankind, some men disclosed far greater intelligence and realization of their psychic functions than did their fellows. This indicates that biologically, perhaps, they were of a higher type objectively, and therefore apt to be more inclined to respond to the psychic impressions of the soul. Since, however, exceptional mentality and psychic development, or evolution of soul-personality do not necessarily correspond, it more probably reveals that during the limited previous incarnations of such an individual, he responded to and conformed to self more than others, and thus became proportionately more enlightened than his fellows.

Even if all mankind sprang into existence spontaneously, which it did not, still in a given number of years, some individuals would display greater spiritual inclinations than others, simply because (and we must not lose sight of this fact) man has been given *will*. He is not an automaton, and he may prefer to choose whether he will emphasize the objective or subjective side of his life. This choice determines the evolution of his soul-personality. It accounts for two persons under ideal conditions, like environment, and heritage, nevertheless unequally unfolding Cosmically. The mirror of self is the Divine heritage of every man. He may choose to look in it or not. He who does will have seen that much more than he who does not.—X

Write Out Your Problem

A soror from Louisiana, addressing our *Forum*, says: "In concentrating on a problem, I do not get any immediate impressions or come to any definite decisions. I think of it steadily but easily for a few moments, then seem to become completely unconscious of surroundings, even breathing. Where I go to, I could not begin to explain, but after it is over, the feeling of peace, calm, and satisfaction which follows is so right, I feel certain that when the time comes to make a move or do a thing, I will do what I should do naturally and simply, and that it will be the only thing that I should have done.

"Would you also, in connection with the topic of problems, have someone discuss the mystical value of writing our problems, if there is such a value as I seem to sense?"

There are both psychological and mystical advantages in the writing of a problem, or the discussing of it with another. Ordinarily the mind thinks in generalities, in groups of ideas. Consequently, we sometimes have in mind several ideas, which in and by themselves are distinct, and which we presume have logical and definite connection, but which, in fact, do not exist. Often we have conclusions, as well, about some subject at which we did not personally arrive. They are not the result of progressive intimate thought of our own. We *think* we know the subject until we are asked to explain it to another. In the process of relating it, we often find ourselves unable to communicate the conclusion, because we find that the elements upon which it should be based are lacking in our understanding. How many times have you tried to explain to another something that you have always accepted as knowledge, thought you knew it, only to find how incomplete your assumption was? The mind, insofar as we *personally* are concerned, may be satisfied with vague generalities, with an imperfect mental picture, but when we wish to convey it to another and give it form, either in the spoken word or writing, we can obviously discern how incomplete have been our thoughts. It is for this reason that teaching another adds to the thoroughness of our own knowledge. We cannot explain something to someone else, if we do not have a clear comprehension of it ourselves.

One of the greatest weaknesses of most people and that which contributes to their failures and lack of efficacy in their personal affairs is their disorganized thoughts. A good mechanic, for analogy, always lays out his tools on a bench or near at hand, in the proper order of their relation to each other, so that he may use them more effectively. A surgeon has his surgical nurse or assistant arrange all instruments in the order that he may require them. A confusion of instruments might be costly in time, and in the life of the patient. Most of us, however, have jumbled ideas, the very ideas which we need in our thinking. These are confused ideas about our personal affairs, from which we often draw distorted or false conclusions and which affect our lives accordingly.

A five-minute careful analysis of what seems to be a problem might clarify it, so that it may be more easily mastered. In fact, such cogitation might actually reveal that a problem did not exist at all. This aspect of the soror's question is purely one of *rationalization*. Be seated with a piece of paper and write as if to a friend about your problem. Begin by saying: "my problem is," and then carefully delineate it. Don't jump to conclusions. For example, do not say: "I am in bad health." That tells no story; it explains nothing. How do you arrive at your assumption that you are in bad health. Also, do not say: "I am not myself." Again, such a statement is but a loose term by which you cannot help yourself, nor can anyone else help you. Yet, unfortunately this is the kind of thing most of us do.

Ask yourself: "What is the fundamental cause of my arriving at the conclusion that I have poor health?" If it is a pain, where does the pain seem to be localized — your head, back, leg, etc.? Is it transient or chronic? When did it begin? Can you associate with its origin any causes—an accident, for example, or some other previous discomfiture? Do certain of your acts contribute to it, or lessen it? By this sort of reasoning you will have crystallized your condition into clear-cut ideas, and put them in proper sequence. You will have given your condition an existence in time. Further, you will have brought forth probable causes of it, which should be investigated. Most important, you will give yourself and others

an intelligent opportunity to find a solution for the problem, which, if you had not attempted to express it, that is, *write* or *speak* it to another, might have remained a vagary in your mind.

Confession is an ancient custom. The vocative or written recitation of what we believe to be the commission of a sin is what confession amounts to. It has been said that confession is good for the soul. Well, it certainly has a salutary effect upon *self*, at least. To lock something up within our own objective consciousness, never give it voice when conscience dictates that it is wrong, is, so far as self is concerned, a compounding of an evil. It first constitutes fear, and, second, an admission of wrong, with the intent to make no expiation. When we confess to another or before the *God of our Hearts* that which the conscience dictates as wrong, we are humbling ourselves; we are admitting a transgression. Thus, mystically we evoke *Cosmic power* and understanding in our behalf. Confession also constitutes a kind of emotional and spiritual ablution — we feel cleansed in spirit afterwards. Confession does not necessarily relieve one of his karmic debt. We still must compensate by deed to offset the wrong commission or omission of an act. However, it is a positive step in the right direction. It is the facing of realities. We cannot correct a wrong until we admit it. The admission or confession provides a psychological relief. It consists of the decision to rectify what we realize as a wrong.

To be Cosmically helped with a problem, it is first necessary to rationalize it, that is, as explained, to have a very clear comprehension of what your problem is, or whether you really have one. When you have *written it out*, or spoken of it intelligently to another, then take that clear view which you have to the Cosmic. Try and be alone where you can at least have quiet for a few minutes. Next, ask the Cosmic, by a simple prayer, to enlighten you, to help you in the solution of your problem. Do not pass it on in its entirety. It is your problem, and ultimately you must be the one to solve it. Now hold the clear picture of the details of your problem in your mind. Better yet, in a few words, say to yourself, or explain, as if to another, the details of the problem that you arrived at, by the previous process of analy-

sis. Then relax and dismiss the entire thought of the problem from your mind, and seek to attune yourself with the Cosmic. Try and forget your immediate surroundings. Transcend your environment, that is, raise your consciousness. Soon you will seem to be serene, peaceful, experiencing quiescence. Before this comes about, it may be from three to fifteen minutes, but you will know that you have momentarily attuned with the Cosmic. The problem will then be released from your subjective mind to the Cosmic.

The result of this attunement and method will not be immediate. It may come within a few hours, or a few days. It will be an *illumination* in the form of an intuitive or inspirational idea, or several of them related and throwing light upon the solution to your problem. These ideas will suggest practical, objective, material ways and means to bring about the result you desire. It does not mean that the problem will be laid in your lap, solved. You will still have to do the *doing*, but the course of action to be followed, and which is most necessary, will be Cosmically delineated.—X

Psychic Effects of High Altitude

A frater in the Army Air Corps now addresses our *Forum*. He says: "Let me indulge a bit of your time with something I have noticed since being in the Army. A year ago I was on active flying duty on our Army's B-24's and B-17's. I cannot divulge the maximum altitude these planes reach, but I can say they are limited to man's own endurance. Because of my background in the Order, I kept up a series of experiments along with the other members of our crew, relating to our type of work, especially in connection with high altitude! Those experiments were simply telepathic involving the crew members; the ground force, as well as many formation flights. My own particular job was radio operator.

"On the ground, when I first entered the flying cadets, I was tested for altitude reaction, and can take up to 29,000 feet pressure. The highest I have been is 25,000 feet. At this altitude, particular things begin to happen. All of this, of course, is known to medical science. Many times, at about 18,000 feet, I would *hear without earphones*, while

listening to the roar of the great motors, symphonic music which I never recognized, and many times strange voices. At other times, I could even hear snatches of conversations I had carried on years ago. Memory impressions would sometimes become extremely clear. At night, in the darkness of the cabin of our plane, with our oxygen masks on, one would see faint, eerie, dull glows of light that were not electricity, and which would fade right through the walls of the ship. I am not given to psychic fancies and I know the scientific approach to such phenomena, yet I would swear these things do give the individual that same feeling of *enigmatic influence* that the Emperor mentioned in his account of the climb of his party up Mt. Shasta.

"Regarding the experiments . . . about 75% of them came out correct with the ground crew. In the plane, telepathy becomes almost accurate; you cannot talk because of the roar of the motors, except through the interphone connection, yet if we were watching out of the windows, we could tell if someone in the cabin was near us, or had left us, or even if they were thinking happy or sad thoughts. In other words, I contend that high altitude *does have* an effect upon man's thinking, up to a certain point. These supersensitive regions lie at about 12,000 to 20,000 feet. Beyond that point you cannot discern the impressions because of the physiological hazards, the discomfort experienced. Again let me explain my own experience. On the ground, I can send in code at about 16 wpm (words per minute). In the air, due to mechanical vibrations, one cannot send over 10 wpm. As one goes higher, sending by key and in code becomes more difficult. First, this is due to an electrical breakdown of high tension, not only between keys but between coils. Second, the person operating cannot *think as clearly* and muscular response is difficult. In ascending to high altitude, the speed is cut to the ridiculously low rate of 3 wpm, think of it! Breathing, of course, is difficult, even with a special mask on. In trying to contact others for messages, intense meditation only brought sleep — or passiveness. Just what does all of this mean?"

Some of the answers, the reasons for the phenomena which the frater has experienced

are known to us. They have their roots in the fundamentals of physiology, psychology, and psychic principles. Many of them, however, can only be speculated upon, and can only be confirmed after more extensive research in the postwar world. Hundreds, perhaps thousands of *thoughtful men*, as this frater, will make notations of their experiences for the purpose of advancing knowledge by further investigation in a more peaceful and constructive future time. The world at large, that is, the man in the street, came to know more of psychic phenomena and the rudiments of psychology as an aftermath of the last war than would have otherwise been possible in so short a time. He had numerous personal experiences and he wanted an explanation about them. Consequently he forced their investigation. Some of these individuals were capable of experimenting themselves, as the frater. Others passed their experiences on to groups for such a purpose.

As Rosicrucians, we know that the more *Nous* which we take into our lungs with each breath, the more we stimulate and charge the psychic glands, which, in turn, control the flow of the Divine force and intelligence within us. The more the psychic self is thus awakened, the more its functions and its faculties predominate, the more we are able to overcome the otherwise limitations of the peripheral senses.

There is no connection between the material, chemical elements of air and the immaterial, infinite properties of *Nous*, of which we have knowledge, however, the facts remain that those obliged to inhale impure air ordinarily do not have that same psychic sensitivity and acuteness as will come in fresh, clean air. Further, we know that some of the groups of mystics to which great psychic powers have been attributed, have lived in mountainous regions. On the other hand, this same clean air is often available at *low altitudes* or on the sea.

There is a physiological fact which must not be overlooked, in connection with the frater's experiences. We know how often we are given exercises in our teachings for the purpose of attaining what is termed a *borderline* state of consciousness. By this we mean that the scale of the subjective and objective minds are in balance, are equal. Neither one of them is dominating. When

this is accomplished, we are able to utilize our psychic faculties to a greater extent and, as well, use the *objective mind*. During such a time, we find *mental creating*, the *projection of consciousness*, and what is called *mental telepathy*, more facile. We have a greater degree of success with them and other psychic exercises. Such an equilibrium or borderline state is often reached just before falling asleep when retiring at night. We are in a state of semiconsciousness. The objective faculties lose their acuteness and yet we have enough self-awareness to direct whatever exercise we may choose. Physiological experiments conducted by physicians and psychologists have disclosed that the less oxygen carried to the neurons and cerebral cells, the less objectively conscious we are. If we decrease the amount of oxygen, we approach this *borderline state*. When it is artificially induced by such a means, one feels faint and seemingly light, bouyant, unable to concentrate or focalize his objective powers. This diminishing of the objective faculties does not mean that the psychic consciousness is likewise lessened. Up to a certain point, the psychic consciousness is quickened by this loss of strength of the objective faculties. The psychic powers, we might say, are more liberated.

During such a time, psychic phenomena of an exceptional nature may be experienced in a flash of but seconds. Every mountain climber has had these experiences when breathing became more labored and the air more rarefied. In fact, physiologists claim that the reason why we lose consciousness temporarily from a rather severe blow on the head is that the pressure decreases the flow of blood to the cells, and with lack of oxygen, unconsciousness follows. High altitude accomplishes the same result. The frontal region of the brain is that which governs the interpretations of the psychic impressions, the sentiments, the Cosmic urges, etc. Generally speaking, the posterior region of the brain is the *association area* for the objective sense faculties, visual, auditory, etc. The diminishing of oxygen to the brain apparently affects the posterior region sooner, so consequently while our objective consciousness is wavering, the impressions from the frontal region, of a psychic nature, register more strongly. We know also, as the

frater relates, that this hypersensitivity or this psychic phenomenon occurs only for a limited interval between the diminishing of the objective consciousness and its complete cessation. As he stated, when a higher altitude was reached, the psychic impressions would cease as well, and all that phenomena attributed to the psychic.

The free exchange of thought, without vocal expression by members of the crew, or a sort of mental telepathic communication between them is a psychological fact that has numerous parallels. These men, comprising a bomber crew, are extensively trained to work as a team. Furthermore, they know that each of their respective lives and the success of their mission depend upon their coordination and cooperation. Indifference, selfishness upon the part of one might mean the sacrifice of all, under combat conditions. They, therefore, consciously attune themselves to the personality of each fellow member. They study his moods, gestures, and reactions. They assume the same responsibilities, are forced to react to the same environment, are placed for many hours under nervous tension in the same conditions. Their study of each other is partially unconscious, like that of a man and wife who have lived together for a great number of years, and know each other's moods, manners, and habits. These crew members, in so attuning themselves, become alert to the mental and psychic changes in each other. They immediately sense a transition of feeling, or a dominant emotional urge of any of their fellows.

These circumstances and effects are not uncommon in sports, that is, among teams, and the same may be said of crews of sailors, especially during the time of the old windjammers. The old sailor used to be a superstitious person, only because of his environment. He was made unusually aware of nature's phenomena, her majesty, her power, as he would stand watch alone on deck for hours. The old sailors were often uneducated and thus could not comprehend, analyze, and understand nature's phenomena which they so greatly observed, as well as their own impulses. Alone on deck, under an inky sky, on a vast sea, and one very easily enters a meditative, subjective mood, which provides ample play for the psychic

faculties. If one does not understand what he senses, superstitious notions are bound to arise. Especially will this psychic attunement occur at high altitudes, for the physiological reasons which we have previously explained.

Can a Living Part Retain the Soul?

A frater of New Jersey postulates to our *Forum* a number of questions on a most interesting topic. He relates: "In a comparatively recent issue of a news picture magazine there were shown photographs of Soviet scientific experiments, whereby death is caused in a dog by emptying the body of all of its blood. After ten minutes during which no breath has entered the body, the animal is brought back to normal life again, by pumping the oxygenated blood back into the body until the heart and lungs resume normal functioning. Other photos show, and I have also read about, a severed dog's head exhibiting all of the reactions that a normal dog would show, such as licking its chops, cocking the ears, blinking the eyes, trying to bark, eating food, while the food fell from the gullet.

"These experiments certainly seem to involve many of the principles which we, as Rosicrucians, study, such as the relationship between transition, psychic consciousness of cells and organs, brain consciousness, etc.

"In the first experiment mentioned above, why didn't the soul of the animal depart from the body? I presume that it didn't. I think that somewhere in our studies, there is a statement to the effect that life in the body is not possible without the soul, and now what about the severed dog's head? What kind of consciousness is being displayed here? Are the objective consciousness and awareness present in this severed head, as were present when attached to the body? Or, are these responses and reactions due to a combination of chemical reactions, coupled with the psychic consciousness of the cells of the brain and other organs of the head? In this case, I presume that the soul has vacated the body."

Before specifically answering the frater's excellently presented questions, let us consider certain fundamental *Rosicrucian doctrines* as a background. For many centuries, both primitive minds and profound thinkers

considered the soul substantive, that is, as having a substance. Concisely, it was conceived an independent reality, just as is the body, but of a different constituency; consequently, it was thought to enter the body and be confined within it like some foreign material substance. From such reasoning, it followed as a corollary that the soul must be localized, that it must reside in some certain member, region, or organ of the body. This provided lively speculation. The probability of the exact location of the soul seemed dependent upon that organ or member of the body, the functions of which corresponded to what it was imagined were the properties of the soul. Since among the early philosophers and even to the time of Descartes, reason and the rational life of man were considered the functions of soul, it was more often thought that the soul resided in the head, though Descartes believed that the soul influenced the mechanism of the body through the pineal gland. The heart also was commonly believed to be the seat of the soul, hence our referring moral conduct and sentiments to the soul, such as, "He is a good-hearted man."

Among other thinkers, the celiac plexus, or *solar plexus*, because by its reflex actions so many emotional sensations are felt in that region, was likewise conceived as the seat of the soul. Therefore, while these conceptions persisted, it was thought that there could be no existence of the soul in any other member of the body, even if such a member were kept alive when severed from the body. If, therefore, the head of an animal were severed from its trunk and maintained life, it would be thought that the soul still resided, for example, only in the heart; it would be concluded that the severed head would be soulless.

Many of the legends about zombies, the living dead, who were thought to be *soulless*, were based upon the physiological fact of certain persons being afflicted with catyleptic spasms. During such attacks, such persons would give every indication of *rigor mortis* having set in. Then apparently they would return from death itself, perhaps with peculiar, marked after effects. These persons would be called *soulless* because it would be presumed that the soul would have departed when the person had died, and could not

again be in this body, even though it apparently was quite alive. In other words, there was little or no association of soul with just life force itself, but with certain other factors as well which they thought absent.

If, however, we conceive, as we do as Rosicrucians, that soul is an intelligence, a *psychic consciousness* which permeates every cell of the being from the roots of his hair to the extremities of his body, and that the Vital Life Force is a consequent attribute of the whole, the viewpoint becomes changed. If soul is everywhere in a body, as *cell consciousness*, the aggregate of which constitutes our psychic body, then the head which is severed from a body and kept alive must have soul within it. It is stated in our *Rosicrucian teachings* that when life leaves the body, the soul also departs. Is this seemingly contradicted by the case cited by the frater? In this case, the dog was said to be dead for ten minutes, while the blood had been removed. Then when the rejuvenated blood was pumped back, the body gave evidence of life. Would the newly alive body have no soul consciousness, and be just exhibiting muscular mechanism, the result of a kind of chemical stimulus?

In answering this, we say first that these scientists did not produce life, nor did they claim to do so, consequently, *life must still have existed* in the cells of the muscles and nerves of the dog's body, to be vitalized by the rejuvenated blood. Undoubtedly in an indeterminate time, if the blood had not been restored, the Vital Life Force of the cells in the component parts of the body would have ceased to be. Since life force existed in these cells and since it is an attribute of soul, then soul was in the body when it was rejuvenated by the blood being pumped into it again. Soul has no substance, in a material sense, it is not quantitative, therefore, the soul essence in a single cell has the same characteristics that it would have in an entire complex organism, such as the dog's body. The only difference being, the more complex the organism, the more opportunity the soul has for expressing itself.

In any simple physical form, the psychic consciousness of the soul can only manifest as an elementary function. Where there is an elaborate brain organism and a consequent developed objective consciousness, by

which the soul can be realized, we have a highly expressed psychic self and *personality*. No matter how small a portion of the entire organic system of the dog was kept alive independently, as, for example, just its heart, that would possess the soul potentiality of the dog, the psychic consciousness of the cells of that living part.

In the case of the dog's severed head, it was exhibiting a dual consciousness, first the mind of the cells, that is, the soul consciousness, which is an attribute of the life force that remained within these cells; second, the objective consciousness of the organ of the brain itself. The brain, through certain of its association areas, when alive, naturally functioned normally under such stimuli as the sensations caused by the smelling of the food.

We must, as Rosicrucians and students of mysticism and investigators into the phenomena of life, put aside any traditional abhorrence we may have to the idea that soul can only exist in man. Life and soul are not one and the same thing, but where there is life there is also a soul or the governing mind of the Divine. We repeat, it is only in the complexity of life, in highly developed organisms, that more of the soul becomes manifest. The soul of man is no more glorious than that of a robin, but the expression, the self-consciousness of the soul—or personality—of man far exceeds that of the robin. It is with this understanding that the mystic detests the destruction of life, even when there appears no alternative, and even when his objective reason dictates the necessity of it, for when he destroys life, no matter how elementary, he is preventing some expression of the all-pervading soul essence.—X

Is Our Life Preordained?

Once again we return to the age-old questions "Is life and death preordained? Is the pattern of man's existence laid out for him in advance?" I realize, Frates and Sorores, that we have discussed these things pro and con many times here in our Forum Circle. However, there are some subjects that lead to so many ramifications and side lights that they will always bring forth new thoughts, new ideas, and different points of view.

A Frater living in Canada brings forth the following, "It would appear logical to assume that since the time of transition is preordained that the manner of transition would also be preordained. This leads to the assumption that wars and other disasters where the loss of life is great are also preordained." Our Frater adds, "It would seem that those who pass through transition due to the war would have died in any event. But to say that the personalities of these men have developed to their limits in this incarnation does not appear reasonable.

The Rosicrucian teachings inform us that all things and conditions in the universe operate according to law and order. Nothing happens merely by chance, but rather in accordance with a well laid Cosmic plan. This does not mean necessarily that on a particular day and hour God will arbitrarily put the finger on you and mark you for transition. It does mean that we are here for a specific purpose, that is to grow, and evolve through earthly experience. When, in accordance with this plan of evolution, we have prepared ourselves for the great initiation and are ready for further development in the Cosmic realm, transition will occur.

As student mystics we seek through study and application of Cosmic law, knowledge of our growth and development. This knowledge can be very valuable to us for through it we can have valuable information of our past, present, and even our future. It is known that many of the ancient mystics were able to prepare themselves for transition by knowledge of just where and how it would occur. The fact that all life and death is according to a well laid plan should not lead one into a state of mind where he becomes a follower of the school of fatalism. Here is truly a very great danger to one's future development. Such a state of mind causes an attitude of mental and physical lassitude. Such a person will reason that since the events of their lives are prearranged, why bother about life, why expend physical and mental effort to grow and develop; for what is to happen will happen. If they are going to die, they will die whenever God so decrees it. They usually believe the system is arbitrary without rhyme or reason, merely a haphazard spontaneous decision on the part of God and the Cosmic.

All nature is governed by universal Cosmic law. When you plant the kernel of corn, corn will grow. If there was no law or order to the universe, you might well expect to find watermelons where the corn was planted. There are certain fundamentals that affect all men alike. The law of gravity, for example, is one of them. This law is absolute and we know it is in accordance with the whole plan of the Cosmic. However, the fatalistic point of view would be, "this law exists, I am affected by it so I might just as well step off the edge of a cliff and be through with it." The mystic, on the other hand, knowing this law and how it works will utilize it for his benefit and the benefit of mankind generally. Realize that this analogy is extreme, but it is so expressed to demonstrate the ridiculous reasoning of the fatalist.

Let us agree that life and death are pre-ordained. They are the result of natural laws at work. This, however, does not preclude that on a certain day you will die regardless of what you may do. Every effect has its cause and every step one takes has its result. Along with other faculties, man has reason and the ability to think things out for himself. This gives man free choice to select his path in life or do as he may choose. Consequently, he may easily endanger his life at his own choice and thus hasten his departure from this earth plane. For example, an aviator may throw caution to the winds and launch upon an aerial adventure, perhaps across a large body of water in an airplane that was not designed for such a trip. Would it be said that it was in the Cosmic scheme of this man's life for him to take such a trip and perhaps bring his life to a sudden close through disaster? If we would say this, then we must also preclude that every thought, every moment of activity, in fact, everything any one of us may do is guided by the Cosmic scheme and pattern of our lives. It hardly seems reasonable that every act of an individual is the result of Cosmic guidance. If it were, then man's existence would be simple indeed. It would never be necessary for him to take any matter into his own hands or to act upon any occasion, and all he would have to do would be to lay around like one of the lesser members of the animal kingdom, responding only to inner urges of the subjective consciousness which we will

all agree are definitely controlled by the Cosmic.

By this we mean, for instance, urges in response to the Cosmic law of self-preservation. If entirely guided by the Cosmic, we would simply seek rest and sleep when tired, food or sustenance when hungry and shelter from the elements. In other words, all action on our part would be animalistic. It is, even now, but we refine these actions by our ability to choose our method of response to the inner urges. Through choice we band together in community life. We work, eat, and sleep at set times in accordance with a man-made system. Cosmic law does not decree that we have lunch from 12 noon to 1 P. M. or that we arise and eat food at 7:30 A. M. or have our office hours from 8 A. M. to 5 P. M. Man-made habits regulate these things. Natural law will, on the other hand, cause us to feel the urge to eat food at noon or in the evening. But habit and tradition of community life will play the largest part in causing hunger at a certain time of day. Through habit we may become hungry at 12 noon, but another who is in the habit of having lunch at 1 o'clock may not feel the urge until this hour nears. So we see we do have objective control over our objective material lives and activities. We have been given the right to choose. Hence, if we want to go to war, we go to war. If we wish peace, we can have peace. This refers to mankind generally, functioning as a group. Sometimes the group is swayed by minority control, other times by majority. Nevertheless, it is the will of the group as a whole, whether swayed by many or a few, that causes a nation of people to make war upon another nation or one class to exploit another class. Now if death by a gunshot wound while in battle with another is the decree of the Cosmic, where indeed is the "goodness of God?" We cannot say that God caused the war except perhaps in an indirect manner. Let us see what we mean by this.

Here we have a nation or race of people that through rapid growth of population have brought upon themselves the need for expansion of territory, the necessity to reach out into other lands for marketing their foods and produce. They feel that such expansion is the only answer to their problem. They may look about them and find they are bor-

dered on one side by a small populace that is rich in undeveloped farm land, water ways, and rich mineral deposits. It is decided to exploit this smaller nation either by diplomacy or conquest. Maybe diplomacy is attempted, but our small nation consists of a very bright people who immediately recognize the hypocrisy in the overtures extended. It is seen that the only answer is taking the land by armed force. Both nations immediately call up an army, one to protect, the other to invade. This is natural, you would fight your neighbor who tried by force to take your home from you—the law of self-preservation is at work — and so war is declared.

The invading armies are on the march, the defenders move into position ready to give their lives for their homes, families, and country. Other nations take up the cause either for protection against the aggressor or because of circumstances in behalf of the aggressor. The latter is usually because of fear of persecution later, or because it is to their advantage at the moment. Men are now warring upon each other, using the skill of their greatest minds to conceive and construct machines of death, terror, and havoc. Every member of society of these warring nations is affected, every one must accept his share of the responsibilities. It is the nation's responsibility as a whole. No one can sidestep or shirk responsibility of his nation's Karma. Naturally, individuals will be hurt, many will meet an untimely death during the course of battle, but it hardly seems reasonable to say that, this minute it will be John Jones, the next minute Alex Smith, today Anthony Arturo, tomorrow Lee Sing. If this were reasonable, then we truly would concur that these men would have met their end by gunshot wound at the exact hour, day, and year regardless of what they may have been doing, where they were living, war or no war.

We all agree that a certain number of men out of every million who fire deadly missile at each other will be killed. The law of averages so decrees it. This law does not pick out the particular individuals and mark them for death. Every man entering a war area realizes the danger and that his chances of coming through are not too great. Yet he

knows that he has an equal chance of being shot or not being shot. His mental attitude must necessarily be one of fatalism. He is practically forced to think that the bullet with his name on it will sooner or later get him. If he comes out alive without being hit, he "chalks it up" to fate. In talking to men who have been in battle we always find the attitude "What is to be, will be." "If my number is up, I'll get it." We cannot argue that this attitude is wrong even though we may believe it wrong. After all, these men who are facing danger of death from a warring enemy must of necessity carry into battle a frame of mind or an attitude best suited to the immediate purpose. However, they do not expose themselves recklessly or unnecessarily, for it is not that they wish to die. It is only that they realize their chances of death are extremely great.

What of the development, that is, the spiritual development of these young men who meet an untimely end through war. Is this development cut off, curbed or interfered with? This is indeed a difficult question to answer. In fact, we can do little more than speculate upon it. The design for living is primarily to grow, expand, gain knowledge, and eventually attain perfection. Each is on a particular rung of the ladder to Cosmic development. We can learn a lesson well in a fraction of a second. Yet we can take years of earthly experiences to learn other lessons. Is there any one man who knows of a particular lesson that another man must learn or just how the Cosmic will require that he learn it?

Surely the instant of transition will bring to the soul's personality great experiences, great lessons, that will assist one along the path. The experience of facing and warring with an enemy certainly must teach the personality many things that could not be experienced in any other way. Let us assume that we meet death in battle, even instantly, certainly it must leave a lasting impression upon the soul segment, an impression that will be carried, maybe for years, while residing on the Cosmic plane awaiting a new life on earth, our next incarnation on the physical plane.

Are Drugless Physicians Reliable?

The above is a question that is frequently included in our correspondence, and is asked in all good faith. What prompts such questions? Is it the belief that surgery and materia medica are alone the principal factors in contributing to health? I think not. I do not believe that any intelligent person is of the opinion that any single existing system of therapeutics today has a panacea for all ailments, though unfortunately many methods, by their claims, assiduously create such a notion in the minds of the general public.

Knowledge of the human body, of bacteriology, and related sciences is continually evolving. Consequently what is not yet known accounts for the failures in the various systems of therapeutics, that is, for their inability to cure all patients. Each system that employs demonstrable laws of nature is, however, contributing to the alleviation of human suffering, to the extent of its knowledge; for each is as yet not wholly perfect. Every medical man who is not biased and who has investigated other systems will admit that nature can at times be assisted without surgery or medicine, that is, to remedy numerous kinds of ailments. In fact, every progressive medical practitioner will prefer prescribing ways and means of a natural kind to effect cures before resorting to chemical or medical properties. It is also just to say that it is only those few of a much older school of practice, and those who are fadists in their profession, who, figuratively speaking, catalog diseases and ailments by pills and drugs to be given the patient.

The average modern practitioner prescribes diets, exercises, certain attitudes of mind, and mental discipline more extensively than he does little brown or pink pills. The progressive medical practitioner today also utilizes hydrotherapy, electrotherapy, and systems of treatment that are quite definitely drugless. Further, the liberal medical physician also uses what we might term *mental healing*, though he is not always aware of its underlying principles, or else he thinks of it in the term of applied psychology or psychiatry. He knows quite well what dangers exist in worry, obsession, intense excitement, emotional stress, and melancholy. He also knows that the will to do, *faith*, and

the proper mental objective have great curative values, without which no material means of treatment is effective.

Why then, through the years, have many leading medical journals deliberately attacked the drugless practice, referred to its members as frauds and sought to stop the dissemination of knowledge of the drugless methods? First, and this will be admitted by many medical men, because of the mercenary motive of some of their kind. Physicians are mortals. Among them you will find those who have high ideals and a compassion for humanity. You will also find others who look upon their profession merely as a lucrative livelihood, providing social prominence, and an office of dignity. It is true that they take oaths which are diametrically opposed to such views. On the other hand, so do other people take oaths equally as solemn, and forget and violate them.

Some physicians, just as other men, are imbued with selfish ambition. To this latter type a monopoly or trust, in the form of an association, meant not merely the protection of the public, but also the protection of personal profit. The trust has become strong. A physician not having membership in the association is apt to have doubt thrown upon his personal integrity and ability in many circles — so he becomes a member, though there are many advantages as well in such membership. Numerous excellent medical men have tried to oppose and *liberalize*, in the interest of society, some of the regulations of the association. In the time of Paracelsus, *Swiss physician* and alchemist in the 15th Century, the circumstances were the same. He had what amounted to revolutionary ideas in his time. The old staid and conservative medical practitioners were astounded. However, the ideas were sound and workable, and since have been proven so. They would have advanced the practice of medicine and therapeutics during his time, if he could have had support of them. He tried to have what amounted to the "Association" of his time, entertain these ideas; at least, thoroughly investigate them. Yet he was bitterly assailed by his "colleagues." Paracelsus was hailed as a fraud and yet the cures he effected by scientific and natural methods were numerous. He was, for example, the first physician to write a text

upon occupational diseases. Only recently, nearly 400 years after his death, have glowing accounts and testimonies been published about him by medical authorities, vindicating his motives.

However, there is a second reason why drugless systems have been opposed by medical practitioners, who were fair-minded physicians as well. This reason has been the lack of academic background, training, and preparation of many drugless physicians who attempted to diagnose or treat illnesses. In my opinion, the chiropractors, for example, until recent years at least, have been their own worst enemy, due to their lack of organization and due to their lack of agreement on certain educational requirements for their members. They permitted the operation of a few virtual diploma mills, which ground out chiropractors unfitted for their profession. At least, no effort by their own association or movement successfully stamped out such practices for a considerable time. Relatively, only a few years ago, a man could have no academic background, be uncouth, even have a low I.Q., and after a period of six to eight weeks, of mostly correspondence instruction, he could claim to be a chiropractor, and in some States actually acquire a license to practice.

The talking point of the Medical Association, in such cases, was this (and it was a logical one): "Will you entrust your helpless little child, its life, or the life of a member of your family to such a person, with such a paucity of technical knowledge?" The psychological reaction upon the public was very bad and very favorable for the Medical Association. In California, which has been one of the leading States for the development of the chiropractic system, the academic requirements are very high. It is reputed that in many subjects, the study hours are the same as they would be for a medical student. This produces a type of practitioner who is intelligent, well trained, well educated, and consequently inspires that type of public confidence through which the physician can do more for the patient.

When the chiropractic organizations unite to standardize their requisites throughout the country, along these lines, they will then be able to break down opposition to themselves and their profession. The opposition has

always been able to point out to the legislators of different States the paucity of study hours in such vital subjects as anatomy, physiology, and histology in some chiropractic colleges, in comparison to what the medical man has had. The difference in some instances has been so great as to make some of the drugless physicians appear as ignoramuses, by comparison. Who was to blame for the consequent legislation barring their practice? — principally the chiropractors themselves. They furnished the weapons which were used against them, by their laxity of rules for their own profession.

In the past, the most vital deterrent factor in the chiropractic profession has been the disagreement of their leading schools on the very fundamentals of their technique. If they cannot agree on the fundamentals, they should not be permitted to practice upon the public, was an argument successfully used against them.

There are now many thousands of *excellent chiropractic physicians*. The cures that they have effected seem at times nothing short of miraculous, just as medical science has accomplished the same. These chiropractors, it will be found, upon investigation, are *learned practitioners*. They know as much about the human body as is required of a physician in any other field of therapeutics. They are likewise scientists, in the sense that they are investigators of nature's phenomena, and constantly studying and inquiring. A drugless physician may be able to help you, but it is advisable that you be certain he is qualified to do so. Find out where he graduated and when. Tactfully, find out the length of time he was required to be a student. Should you do the same about a medical physician? It is hardly necessary today. Medical men have set and had legislated high standards for themselves. Osteopathy, for example, is a drugless system, which now has a fairly uniform, high standard of requirements for its physicians, which builds confidence, and that is the first factor in getting benefit from the services of a physician.

The Rosicrucian Order, AMORC, is happy to say that it includes in its membership physicians of every system and school — prominent, reputable medical men, surgeons, and specialists in each of those fields,

chiropractors, osteopaths, naturopaths, homeopaths, and still others. We, as an organization, show no preference, and in our own Rose-Croix Research Institute and Sanitarium, we have tried to harmonize the advantages and benefits of each system.—X

The Whole and Parts

It is very interesting to observe over the period of man's history, how in the lifetime of most of us a tendency has come about which has shifted the emphasis from a consideration of the human being as a whole to the consideration of parts, then back to the whole again. Early man, when he examined himself, thought of the human organism as a unit. This not only applied to the physical body as a whole but even included his conception of himself as a body and soul, not in the sense that we today usually consider these attributes as being two different things, but considering his whole being as one thing.

Toward the latter part of the last century with the tremendous advance and strides made by science in the study of many fields, there gradually came about an era of specialization. In man's desire to better understand himself he began to analyze everything into its component parts. This was particularly true in all sciences having to do with the study of living things. While biology is considered the study of all forms of life, it has been divided into many divisions through the process of development and research, each division dealing with the one particular manifestation of life. This division has not only been confined to various fields of different types of life, such as plant and animal and the divisions of those kingdoms, but to a study of different parts of the same organism. The tendency went to the extreme of causing much hairsplitting in the field of science. In the naming of various forms of life it came to the point where every small difference in a life form, such as a plant or animal, was considered as a subspecies of an original specie until there actually existed hundreds of subspecies, the distinction among them not always being clear.

The same has been true in the study of human behavior. When psychology was still a branch of philosophical thought, man was usually considered as a complete organ-

ism; then with the separation of psychology from philosophy, and the influences of the advances in biology, many schools of psychology sprung into existence by basing their fundamental principles upon the consideration of human behavior in terms of operation of various parts of the organism. Such an analysis tended to break down the concept of the organism as a whole until man was considered as a mechanism composed of certain parts, each operating in its own way, and little attention was given to the function of the organism as a whole.

Now the pendulum is swinging back to the consideration of man as an organism. In fact, there is in existence an organismic school of psychology that points out that we must consider all human behavior in terms of patterns, not in terms of individual actions of the various organs or units that compose man as a whole. This has been proven time and again, and much research has been done upon the subject. For example, we all know that worry or fear will affect our digestion; that we cannot be in perfect health if one organ of the body is giving us difficulty. Yet, how often it is that if a person is indisposed by a bad cold or some other minor condition, he will spend his time reading, forgetting that the eye is a part of the body and is affected just as much as any other organ of the body is affected by the illness of another part.

The concept of the human organism as a whole is strictly in accord with the Rosicrucian philosophy. While it is important to the physician and to the specialist in any biological field to study the individual parts of the body and to be able to deal with the whole pattern of behavior from the thorough knowledge of each part of the body's nervous system and its connection with the organism as a whole, we must necessarily deal with the human being as an entire organism in almost every phase of our lives. It is only in the laboratory or in treatment of diseases or other abnormalities that the specialist's knowledge of the individual parts is essential. It is possible that some of the failures of our social system, the existence of conditions such as exist today, are partly brought about by the failure to take into consideration that man is an entire organism and must be dealt with as such, rather than with its

component parts. Everyone is trying in his own way to develop a fuller life—a life that will fit himself to the circumstances about him which constitutes an adjustment to environment. To do this successfully he must deal with himself as a whole. If we adopt the attitude of seeing all our behavior as a group of patterns we will more easily fit ourselves into a universe which is also composed of a manifestation of a series of laws working together for an ultimate purpose, rather than a series of independent forces having no connection or eventual end.—A

Old Masters vs. The Modern School of Music

Here is a question from a Soror of the Forum Circle that I know will interest many of you, but in a way I hesitate to mention it this morning because it brings forth one of those arguments that will never be settled. However, here is our Soror's question. "Why can modern composers no longer create harmonious, beautiful, inspiring music like the old masters, or why is there no composer in this century who brings Cosmic born music?"

Immediately I can see the clouds forming on the brows of many of you who are followers of the modern harmonies. But remember, as in all things each has his likes and dislikes where music is concerned. I would say that music is much like a baby learning to partake of food. At first he does not seem to like anything, but in a few hours he learns to nurse and finds the mother's milk quite to his liking. Later perhaps he is switched from the breast to a prepared formula taken from a bottle. He doesn't like it, but after several feedings he finds it is not so bad. Then comes the period of learning to eat soft food such as mashed vegetables. How the parents suffer during this period can only be known by those who have had the experience. It is this way throughout the childhood. Perhaps only in early manhood or womanhood does one find he can learn to like most any kind of food if he will but eat it often enough.

Why is it suggested that music is similar? For the reason that most everyone has to develop a taste for music. Many of us may seem to be born with a love and desire for music, but upon a more careful scrutiny or

analysis, we find in most cases, it developed from habit or practice. Some persons are what we term "tone deaf," and these by necessity we exclude from our discussion. They have their own loves and desires just as essential as those of the music lovers. One who may not be able to recognize one tone from another in music can be highly sensitive to symmetrical design, rhythm of paint brush strokes and other fine points of art outside of music.

Think of it for a moment, if an individual went through life without ever hearing a piece of music, without ever listening to a sound classified as anything but noise, do you believe he would recognize the beauty of the Philharmonic Symphony playing a Wagnerian overture, hearing it for the first time? Personally I believe he would have to listen many times to gain anything at all from it. I believe this because I find that every lover of music I have contacted, and this runs into a large figure, was subjected to music from early childhood. In most cases they are musicians themselves, but in every case, members of their families were musicians or patrons of the musical arts.

Fortunately, music is now a regular part of the school curriculum, thus, even in the first grade of grammar school the child is given some music appreciation. Let us look at what happens for a moment. The teacher plays certain phonograph records, usually they are of a variety of different schools of music. After the class is over you will find that nearly all of the children will be humming the simple tunes in preference to the more complex ones. In nine out of ten cases the composition most easily remembered will be "Brahm's Lullaby." And so the work goes on. In the higher grades the music appreciation class expands into wider fields covering all of the great composers of the past and their various works. Not until the student is in college or finishing school does this work take him to the modern school of harmony. Perhaps by this time he has developed a special love for a certain composer and in his mind there is no other real music or harmony. Nevertheless, as his classes in appreciation continue he begins to recognize the beauty and magnificence of the modern complex harmonies. He begins to understand what he hears. He sees in his mind, while

listening, the picture or story behind the harmony of sound; slowly but surely he develops a liking for the modern work.

Remember, we do not like a thing that we do not understand. We may admire a writer for his apparent knowledge of a subject we do not comprehend, but we can hardly say that we like his works. The same applies to music or a beautiful painting, and especially, if the music or painting is of the "little comprehended modern school." It is difficult to express an unbiased view of this question for, like all of you, I have likes and dislikes that are personal and developed through environment and habit.

There is another point here that should be stressed. I know few will agree, nevertheless, many, even great music critics, have found it true. It is this: a person enjoys most, a piece of music with which he is familiar. It can be tested personally when you go to the concert or the opera, especially the latter, and particularly if the opera is one you have never heard before. Let us suppose the soprano and tenor are great stars with very fine voices. Throughout the acts you will admire the magnificence of the voices and acclaim them as truly wonderful, yet you may not especially care for the compositions they sing. Finally the climax is reached and the orchestra leads into a melody that has been made popular through public performance. The tenor and soprano lead into their parts; you are virtually enraptured by the beauty and grandeur of the performance, so is everyone else. You applaud, you rise from your seat, you shout with the others of the audience, "Bravo, bravo." You leave happy and thrilled by the performance. When asked what you enjoyed most, at what point the performers were at their best, you will say the entire opera was good, but the last number, and you will name it, was the best one of all. This is because you knew the composition before you ever heard the entire opera. You may not believe this, but try it for yourself and see if it does not work out in this manner.

Let me show you another instance of the same thing. Back in 1934 or 1935 we were fortunate in having a very famous violinist play for us during the annual Rosicrucian Convention. I will not name the gentleman, but many of you will remember the occasion.

This man had just completed a successful tour of the United States and had retired for a short rest. The evening he played for us, the Francis Bacon Auditorium was virtually packed with visiting members and delegates from all over the world. First, the performer played a complicated Italian composition, then another still more complicated work. Altogether he played about six numbers, each more difficult than the last. This music displayed his wonderful ability, his truly marvelous technique, both with fingering and the bow. The audience was awed almost to the point of being spellbound. They applauded as any audience would. Then came the final encore. He selected, for this, a simple American melody, I believe, a Stephen Foster composition. It was then that the audience gave vent to their love of music and their appreciation of having the opportunity of hearing so famous a violinist. They stood up and clapped their hands and shouted. For awhile we even feared for the building foundation. It was necessary to call a ten minute recess to give them a chance to express their emotions before we could continue with the evening's program.

True, everyone enjoyed the ability and technique, but it was the familiar melody to which they responded with the greatest enthusiasm. I dare say it was the one thing that actually made the musical program a success. We have all seen this happen time and again, so there must be something to it. As a matter of fact, it is true in the case of the younger generation who like modern swing dance music. They seldom like a so-called composition unless they have heard it several times.

As stated before, this controversy between the modern and the "old masters" will never be settled for it is like the question, "Who builds the best automobile?" However, I personally do not agree with the statement that, "there is no composer in this country who brings Cosmic born music," or that, "the modern composer can no longer create harmonious, beautiful, inspiring music like the old masters."

In the first place, most of the music we now hear attributed to the "old masters" is virtually the work of the more recent arranger. Remember that a large majority of the instruments used in the symphony today

were developed not so very many years ago. Consequently, music has evolved tremendously and become extremely complex with the passing of the years. It is true that the old master did wonders with his limited instrumentation, but it is possible that his work would not have fared as well as it has if it were not for the inventors of different types of instruments. The harmonies that are now possible as the result of the available instruments is truly astounding. The modernist has no end of possibilities, where on the other hand the old master was handicapped and limited in what he could do. Anyone who has played music in an orchestra realizes the great difference in a twelve-piece parlor orchestration and the same composition arranged for a seventy-piece symphony. It is even difficult at times to recognize the original theme. The modern instruments have made this possible.

In the early days of the wood wind instruments an eight key flute was unusual; now the standard is sixteen keys. Look at the variation this gives. At one time there was one standard clarinet with a short range, now the clarinet has seven different members of its family, each with a very wide range of tones. It is safe to say that the old masters would be delighted in most cases to see and hear what the modern arranger has done for his compositions. Remember I am speaking in terms of good music as it is now accepted, not modern dance and swing orchestrations.

Today there are truly great compositions of the modern school, not just a few, but even more than were produced centuries ago. It is not that they do not compare to the old masters, it is simply a matter of understanding, learning to like them and recognizing their greatness, their beauty and their real effect upon the human emotions. I hope the mentioning of this will not bring forth a flood of correspondence from those of our Forum members who like to while away the hours arguing in behalf of their favorite composer.

Scientist Discovers Human Aura

A student member and reader of "The Rosicrucian Forum" has called our attention to a pamphlet which sets forth the discov-

eries of a well-known scientist. These discoveries, like so many others with which we are familiar, are identical to facts and knowledge taught by the Rosicrucians of old and which are still a part of the Rosicrucian teachings.

Throughout the years of our present active cycle we have been conscious of the work of some few men of science who "dare deviate from the straight and narrow path laid down by the scientific board of censorship." The reason is that such investigations invariably lead to channels considered beyond the realm of "worthy" scientific experiment.

When a student of Rosicrucianism finds a verification of our teachings in a scientific publication or brochure, he immediately presumes that the report is written by a member of the Order. Such is the case in our correspondence this morning.

It seems that this pamphlet reports the discovery of an unusual ray never before known to science that radiates from the hands, the eyes, and nose of man. This ray is said to be more powerful than ultraviolet. It is reported that it will destroy yeast cells and other microorganism. The article states that this radiation ceases with the death of the body.

It should be obvious to any one of our members that such a scientist, claiming to have made this discovery, revealing it for the first time, was not a Rosicrucian member. After all, if he had been a Rosicrucian, he would not claim unto himself the credit of the discovery. This radiation has been known for many years. It is spoken of in the writings of many well-known mystics of the past and is a part of the Rosicrucian teachings that deal with the construction of matter and its relationship to the universal soul force.

Our Soror sending us this report states that on an occasion she witnessed aura demonstrations and noticed that the radiation was stronger with some persons than with others. Especially was this true in a comparison between a youthful body and one nearing the twilight of life. Our Soror wonders if this radiation would not be a measuring stick as to the life span, her thought being that an elderly body showing a weak radiation would indicate transition in the near future.

Perhaps it is trite to again compare the human body to the automobile storage battery. Nevertheless, the similarity of energy is startling. The storage battery, although constructed by man, nevertheless consists of God-made elements. Man has discovered that certain elements go through chemical changes under certain conditions. In other words, some elements react upon other elements in a manner that releases electrical energy. As long as these elements are new the amount of potential energy is strong. When the elements are old, and more or less used up, the energy is weak.

The body of man is much the same. A young, healthy body is strong in potential energy. The aged, well-worn body is weak. Where purely physical conditions are considered, then the strength of the aura is a measuring rod for health and possible life span. However, there are other factors of equal importance. One with a strong energetic active mind will show a strong magnetic field about the head and shoulders, yet he may be weak in physical or bodily strength. The spiritual qualities of man are reflected in the strength of his aura or magnetic field.

A person who is strong and healthy in body and mind, and who at the same time is well developed spiritually, will indicate such health and spirituality by the width and beauty of the human aura. One less spiritual may still indicate a strong magnetic field but of somewhat different quality.

It is needless to point out the importance of this radiation, of which the Rosicrucians have known for years, for healing purposes, for it plays a major part in our treatment methods. However, it is not for the purpose of destroying organism or cell life but rather to change the vibratory rate of the physical elements of which the body is composed. These changes are comparable to that which takes place when the storage battery is charged up in the automobile service station. When the physical elements of the battery are worn and old they will hold the charge but for a short time. When the elements of the physical body are worn with age its energy is weak and does not recover rapidly enough to prevent eventual death or transition.

With these brief comments upon our Soror's report and request for information, I would like to add that we appreciate such reports to the Forum Circle and urge all members to send us any information that may come to their attention that they feel is a verification of our ancient teachings. Our Rosicrucian scientists and investigators are working every day with the laws and principles that we teach. They seek new phenomena, new manifestations, new uses of the principles of God as they relate to control and direct the physical matter of which all earthly things are composed.

Why Must Consciousness of Soul Evolve?

The fact that we may eventually attain a realization of the God Essence within us, and thereby become a Spiritual Image of God does not explain why this must be an evolutionary process.

In affairs of the world there are two ways in which we are made appreciative of an attribute or a privilege. The first is *negative*. It consists in suddenly denying or taking from us that which we have taken for granted. If it has been an important factor in our welfare or in contributing to our happiness, as soon as it is removed or as its effect is gradually diminished, we become correspondingly aware of its value to us. The second is the *positive* way. This consists in suddenly or gradually acquiring something not had before, from which we become conscious that there is flowing a new munificence or enjoyment.

The wisdom of the Cosmic has seen fit to apply the *positive* way to cause our appreciation of the Divine Essence—the soul within us. This does not mean that the soul essence is implanted within us in small quantities gradually, but rather that we are permitted to gradually evolve our consciousness of it, and to act in accordance with what we realize. Our response, that is, our reaction to this consciousness of the soul becomes our soul-personality.

It is quite probable that a sudden and complete realization of our soul might blind us, as the physical coming from darkness into brilliant illumination temporarily paralyzes our vision and confuses us. This again shows Cosmic Wisdom in compelling an

evolving of the consciousness of the soul. Also, let us not forget that it is a Cosmic law that man attain God. Otherwise there would be no need for the mind of God, as soul, to extend itself into what is known as matter. When the mind of God extends itself into matter, as soul in men's bodies, God has self-consciousness. The self-consciousness of God is therefore found in man's consciousness of his own soul.—X

Breathing Exercises

Is it not infrequent that members of this organization find in the teachings an account of certain facts or an explanation of processes which they have known all their lives, or at least have been familiar with for a considerable period of time. A good illustration is found in a letter from a Frater who is now a retired Army officer who made these observations in the early part of the study of the Sixth Degree. This Frater wrote in part as follows:

"The writer was privileged to serve as an Army officer in the old peace-time Army, and in this capacity conducted many classes in pistol instruction. We found in this work that holding the breath while aiming was a wonderful factor in steadying the nerves. While the Army knows little, perhaps, of the esoteric value of deep breathing, the observance of a 'breathing technique' on the target range was quite widely used.

"Before firing the soldier was instructed to take several deep breaths, then fill the lungs, let out just a little and hold the breath while aiming. This method seemed to calm the individual and take all the quiver out of the man's arm. Any soldier who ever attended the Small Arms Firing School at Camp Perry, Ohio, remembers this system as one of the fundamentals of the training course.

"On this point I am not positive, but I have long been of the opinion that vision too was improved by this method. In my own experience it seemed to 'clear away the cobwebs' and make the target stand still."

There is no doubt that the breathing process is one of the most important processes of the body by which life itself is maintained, and it is hardly a step beyond common sense

for any of us to conclude that if life itself is so dependent upon the breathing process, that in the process must lie a great deal that explains the whole life process and the vitality which goes to make up the difference between living and non-living matter.

We have learned in our monographs that through the process of breathing we are taking into our being the vital life force, the positive radiations of the forces of the universe which have been put into operation of existence. In order to maintain that universe, we, being a part of the whole scheme, must partake of that which causes it to be. Whenever we breath deeply we are charging our body with a surplus of this positive force. It is true that the body is limited in its capacity to use this force, but if the body is otherwise in good health, or in other words, if it is receiving the proper amounts of the negative element of the universe in the form of food and water, the large amount of the vital force taken into the body through breathing will complement the material essence which is already there and make us better able to use our full faculties and abilities.

In the experience outlined by this Frater, we notice his reference to the fact that the general effect of the deep breathing in the circumstances which he described seem to act as a tonic in the respect that it calmed the individuals and made them efficient in the task which was necessary. It is very probable to presume that these individuals were in good physical health. Otherwise, probably had good food and only needed a better balance in their system that was given to them by this deep breathing to cause their full faculties and abilities to be at the peak of efficiency.

We can learn from this experience, and many have learned, that when faced by any difficult situation, whether under an emotional or a physical strain, that a moment's relaxation accompanied by rythmical deep breathing is an immediate tonic. It has a tendency to help establish harmony in the body. It lowers the blood pressure, slows the speed of the pounding heart, and it tends to bring about relaxation, accompanied by calmness and clearer viewpoint of conditions which must be faced at that time.—A



The Mystery of Miracles

IS EPIPHANY POSSIBLE . . .
Can a bodily manifestation of the Divine be brought about? Did the simple and sincere desires of the ancients—voiced in prayer—cause Cosmic intervention in times of need? Has man lost his heritage to invoke the Divine Powers, or is the mystery of miracles a secret cherished by a few? Here is a frank discussion both from the mystical and scientific points of view. What constitutes miracles? They are revealed as an orderly working of natural laws—laws that can be commanded by those who have the knowledge. Do you know what so-called miracles are possible in your life today—without mystery, strange rites or practices? The Readers' Research Academy—composed of men and women throughout the world who desire simple, helpful supplementary reading—offer you the following course of reading entitled, "The Mystery of Miracles." You may subscribe to this course for only one month or six, as you choose—discontinue whenever you will. Add to your fount of knowledge.

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